Objection on Fazail e Amal

A Basic Analysis

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(May Allaah Protect him)

About the Book

This book explains the grounds for the objections against ‘Fazaail e Amaal’ and then classifies these. Adequate replies are then rendered from the principles of the Science of Ahadith.

Authorative sources and reliable scholars of yesteryear have been quoted frequently to eradicate these evil misconceptions.

The real valid status of “Dhaeef” Ahadith has been detailed.

This book will save many from the false malicious propaganda against Ahadith in general and Fazaail in particular.

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Preface

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah and may He bless them and raise their status.

The book divides the objectors into 3 and answered with information from the pioneers of the science of Ahaadith. Generally objectors are a result of lack of the principles of the science of any field.

By drawing a parallel between "Fazaail e Amaal" and the famous Kitaab "Targheeb wa Targheeb" the respectful Moulana has established the definition, importance, status and Shari legal position of "Dhaeef" Ahadith. A brief history of 'Fazaail e Amal' has been presented. Adequate reliable evidence from the authentic sources have been presented to substantiate that the method used by Hadhrat Sheikhul Hadith, Moulana Zakariyya (A.R) is as per the same system adopted by the predecessors in the science of Ahadith.

Thus if one objects against Fazaail e Amal then by the same token so many spin offs will occur that in fact not one Muhaddith of note will be left untouched. So much of chaos and havoc will result that even the great, famous, illustrious Imaams of Ahadith will be criticized unjustly and the whole of Deen will become questionable. So the attack on Fazaail is not to be treated lightly thus this academic reprisal has fulfilled a mighty task.
The misconception that "Dhaeef" has to be discarded, degraded and cannot be used anywhere has been addressed to prove that it is permissible to practice on Dhaeef Hadith in laws and more so in extolling virtues. This eradicates the belief in some circles that a Dhaeef Hadith is concocted and fabricated thus same as Maudhoo.

The famous accepted 4 Madhaahib are recorded to highlight the status of Dhaeef Ahadith. Also the statements of the Muhaditheen stated to teach one the value of this in – depth research.

One must know that Sheikh Zakariyya (A.R) did not narrate any Hadith which he understood to be "Maudhoo". Moroever the status of Dhaeef Ahadith over Qiyaas has been explained. Also one has to take cognizance of the fact that in narratives and stories there is a great flexibility of permissibility and leniency.

The book concludes with the treatise of Allamah Muhammad Anwar Okarvi (A.R) which exposes the false accusations of the 'Ghair Muqallids' and proves their deficiency and deception in academics. He explains the principle of 'memory' and 'integrity' in the science of Ahadith leading to the status of Dhaeef Ahadith. Also proving that in history and fazaail piety is not a pre-condition.

Moreover, it explains a simple rule that things may be impossible for us, human beings, but definitely NOT for Allaah Ta'ala, the Mighty, All Poweful.

On observation, perhaps the reason also for not properly understanding the status of Dhaeef Ahadith has resulted from extracting the wrong meaning and connotation of the word "Dhaeef". "Dhaeef" is an Arabic word classifying the Hadith, but the word when translated into Urdu is also "Dhaeef". This Urdu word does not adequately translate the true total definition of the Arabic technically definition. Furthermore the word is Urdu means 'weak, feeble'. Moreover generally even scholars translate the word "Dhaeef" into "weak" in English. So the Urdu and English listeners are been unconsciously indoctrinated that the Hadith is weak i.e. to be utterly discarded. Unfortunately the listener when he hears "Dhaeef" in his mind, the concept of fabricated flashes thus major objections arise.

May Allaah Jalla Majdahu reward Moulana Abdullaah Maaroofi for setting the records straight and saving many from false propagandas.

Lastly read and study the underlying terms it will aid in further understanding the book.

Hassan: Narrations have been commented as far retention but classified close to Sahih.
Dhaeef: Narrations which do have the qualifying factors of Sahih and Hassan.
Maukhoof: Hadith linked to the statement or action of a Sahabi.
Ghareeb: That narration which has only one narrator and no other narrator has narrated this Hadith or it is exceptional in its chain of narrator or text (matn).
Mashoor: A narration narrated by 3 or more narrators.
Mduh: Fabricated and untrue narrations.
Muhaqiqeen: Research scholar.
Aayat: verse.
Fiqh: Jurisprudence.
Madhab: School of thought.
Mathaaib: (plural) of Madhab.
Qiyaas: Shari analogical reasoning.
Fuqaha: Jurio consultants.
Muhaditheen: Scholars of Ahadith.

Mursal is such a narration wherein a Taabi'e (a Muslim who not blessed with the sight of Nabi , but lived during the age of the Shabah) narrated a statement of action of Rasulullaah i.e. he does not mention which Sahabah he heard it from. Thus it becomes clear that a gap exists in the chain of narrators. Such a narration in the opinion of Imaam Abu Hanifa and Imaam Malik (R.A) is acceptable. This acceptability will obviously refer to those cases where the Taabi'e concerned is of such high merit that one would expect only good from him. Imaam Shaafi and Imaam Ahmad (R.A) also accept the Mursal when it is supposed by another narration.

This type of Mursal is also referred to as “Munqati’I i.e. a gap exists in the chain of narrators.
Musnad – A narration with a complete chain of narrators from the reporter right the original source.

Marfoo – A narration containing the speech of Nabi . This term is used in contrast Mauqoof (saying of a Sahabah) and Maqtoo (saying of a Taabi’e)
Sahih – An authentic and reliable narration fulfilling all the requirements of acceptability laid down by the scholars of Hadith.

Foreword

By Hadhrat Moulana Nematullaah Sahib Aazami and
Hadhrat Riyaasat Ali Sahib Bijonoari

Bismillah-hir-Rahmaan-nir-Raheem

All praise is to Allaah, Rabb of the entire universe, peace and blessings upon His Rasul, Muhammed, his progeny and all his companions.

Allaah Ta'ala favored Sheikhul Hadeeth Hadhrat Moulana Zakariyya sahib (R.A) both with abundant knowledge and amazing spiritual accomplishments. Along with the duties and responsibilities of teaching, to complete such great works of ilm could only have been possible with the help of Allaah Ta'ala.

The acceptance which Allaah Ta'ala has granted the Khidmat-services of Hadhrat Moulana (R.A) is even more amazing, particularly the book 'Tableeghi Nisaab' which is a collection of his various works. The general acceptance, its worldwide distribution, translation into numerous languages, along with the spiritual upliftment it has brought into peoples lives are all signs of its acceptance in the court of Allaah Ta'ala.

This worldwide acceptance and acceptance in Allaah's court has made these works a point of criticism for some. Those who managed to communicate directly with Hadhrat Moulana (R.A) in his lifetime received a satisfactory response to their criticisms. Some of these responses have also been published.

On this very same topic, the respected and honored Moulana Abdullah Sahib Ma'aroofi (Ustaad of Darul Uloom deoband) has prepared a priceless work. **The respected Moulana has divided the critics into three different groups, wherein he reply's to their objections.** What is extremely noteworthy is **each reply has been substantiated with reference to the pioneers in the field of ilm.**

The respected author makes it clear, that the soft stance which Hadhrat Sheikhul Hadeeth (R.A) took in certain instances is in complete conformity with the majority of Muhaditheen-scholars of ahadith- and that these objections are due to ignorance of the principals of hadeeth as well as the practice of the Muhaditheen.

The author made a very important differentiation between the ahaadeeth of Fazaail A'amaal and Targheeb wa Tarheeb. According to Muhaqiqeen

(research scholars) Ulama, Fazaail A'amaal **refers to those a'amaal which have not been proven through any authentic narration, except that its virtue is mentioned in a dhaeef hadeeth.** Muhaqiqeen Ffuqahaa-scholars of Jurisprudence- award that hadeeth its due respect by declaring **such acts as mustahab**, under those conditions which are well known amongst the Ulama.

Targheeb wa Tarheeb refers to those a'amaal which have already been established through authentic proofs, but some special virtue etc is mentioned in a dhaeef hadeeth, the practice of the majority of Ulama and Muhaditheen, in such instances, **makes it known that the conditions under which this hadeeth may be written or narrated are not as rigid as that of Fazaail A'amaal**. This difference should be thoroughly noted by the ulama. We ask Allaah to make this book a means of benefit for the people of haqq and award this book a special place on the author's scale of good deeds.

Ne'matullaah-(Moulana)
Ustaad Darul Uloom Deoband

Riyaasat Ali-(Moulana)
Ustaad Darul Uloom Deoband

Foreword

By Hadhrat Moulana Burhaanudien Sahib Sambali

Director of Tafseer and Ustaad Darul Uloom Nadwatul Ulama Lachnow

Respected and honored Moulana Abdullah Ma'aroofi Sahib

How are you? Allaah-willing may you be well. A few days ago we met in passing at the Ijtima that was going to take place in connection with Hadhrat Sheikhul Hadeeth (R.A) and Moulana Abul Hasan Ali Nadwi (R.A), on the invitation of Moulana Taqie-udien Sahib Nadwi Mazaahiri. I also had the opportunity to hear a small portion of your priceless treatise, which was only read due to the shortage of time. However a few weeks ago I had the opportunity to read the entire treatise in the monthly journal of Banaaris 'Tarjuman Islaam' and the dua "May Allaah grant you a befitting reward" instinctively came from my heart. **Undoubtedly you have done justice to this topic. You did not leave any aspect that needed to be addressed except that you dealt with it.** Definitely the 'ruh' of Hadhrat Sheikh (R.A) must have been pleased as well as all those who follow Hadhrat Sheikh (R.A). **Indeed you have fulfilled a Fardh Kifaayah-necessary obligation-on all their behalf.** It is excellent that this book has been published and now openly available.

Many books and works have been prepared on this subject but this work of yours is exceptional. Many thanks are deserving on this noble effort of yours.Request for duas
Salaam

Muhammed Burhaanudien Sambali-(Moulana)
1425/01/18
2004/08/05

Introduction

All praise is to Allaah, peace and blessings upon Muhammed (S.A.W), his progeny and his companions, who are stars of guidance.

Amongst the numerous favors which Allaah Ta'ala has granted me, one great favor is that Allaah, through his grace has granted me the opportunity to write something on 'Fazaail A'amaal', the great accepted work of Sheikhul Hadeeth Hadhrat Moulana Muhammed Zakariyya (R.A).

All praise is to Allaah through whose bounty all good is accomplished.

Sheikhul Hadeeth Hadhrat Moulana Muhammed Zakariyya's (R.A) distinguished student, esteemed Aalim and Muhaqiq Hadhrat Moulana Doctor Taqie-udien Nadwi Mazaahiri at his madressa, Jaamia Islaamia Muzaffarpur A'azamghar, hosted an international conference on the works and achievements of Hadhrat Sheikhul Hadeeth (R.A). **The conference took place on the 1 and 2 Safar 1425 A.H (24 and 25 march 2004). Both local Ulama and from abroad, discussed and exchanged views on various topics.** Even though such learned personalities were present, this unworthy author was ordered to prepare a treatise in reply to the objections of critics on "Fazaail A'amaal". Time and again this need has arisen.

The topic was extremely difficult and complex, taking Allaah's name and with the help of different hadeeth books, I began writing. Through the grace of Allaah a twenty five page treatise extracted from usool-principles- was prepared. I then thought to myself that this is an international conference and it is possible that many Arab Ulama are present, so with the help of respected Moulana Abdur Razaaq Amorwhi it was translated into Arabic as well.

The day of the conference had arrived and due to the shortage of time, the entire treatise could not be read. Only certain selected quotations were read. Contrary to my expectations many honored Ulama expressed their approval, whatever thanks I can give to Allaah will still be insufficient.

Between July and September 2004, Hadhrat Moulana Abul Qasim Nu'amaani (respected principal of Banaaris) in their monthly journal 'Tarjumaan-e-Islaam' published my entire treatise, which was approximately 48 pages. Between Jamaadal Oowla and Sha'abaan it was published in Arabic (over four issues) in

the monthly journal ‘Ad-Daee’ of Darul Uloom Deoband. Like this, it has been granted the good fortune of having passed through the gazes of many Ulama.
Many ulama and friends advised me to publish this thesis in book form.

Like this after a second look and with much additions and subtractions, it has come into book form.
Hadhrat Moulana Burhaanudien Sahib Samhali has written a very encouraging letter. Respected Ustaad Moulana Ne’matullah Sahib A’azami has also aided me in the compilation of this book with his sound advice, understanding and correction. Hadhrat Ustaad Moulana Riyaasat Ali Sahib Bijnori also expressed his opinion on its compilation. Then both these saints jointly wrote a eulogy for this book.

May Allaah Jalla Sha’anuhu grant all three of these saints a befitting reward and let their good influence reach everywhere.

During my islaahi-reformative- and dawati-propagation- journey in the month of Ramadaan 1425 I traveled to Tamilnadu. I stayed there for ten days. During my stay I took benefit from the library of the Jaami Masjid’s Imaam and Rector of Majlis Jaamiaul Khair, Moulana Mufti Salaahudien Sahib. One day while reading I came across a treatise entitled ‘Majaalis of Moulana Muhammed Ameen Safdar Ukaarwi’. I began to page through it and found an interesting article. Most of it was pertaining to the objections on ‘Fazaail A’amaal’ and the replies to it. So the indirect help of Moulana Ukaarwi is also included. To simplify the most difficult and intricate ilmi-academic-discourse is a plaything for Moulana. His way of explanation is both convincing and effective. In one sitting I completed reading his entire treatise.

It was regarding a discussion that took place between Moulana Ukaarwi and a person by the name of Mirza Waheed Bieg. ‘Fazaail A’amaal’ had brought a positive change into Waheed Bieg’s life. He was extremely impressed by it. Unfortunately a few disgruntled people managed to influence him and misguided him to such an extent that not only did he stop reading ‘Fazaail A’amaal’, but also began to oppose it. In this treatise he put forward some very famous objections on ‘Fazaail A’amaal’, to which Moulana Ukaarwi gave substantiated replies. The entire treatise is very interesting. In this book I have included much from here and added to it as well. I thought that if I included Moulana’s treatise as a supplement to this it would be a means of more reward, so I have included it

May Allaah accept both these works just as Allaah Ta’ala has accepted ‘Fazaail A’amaal’ both for the guidance and success of thousands of people.
May Allaah Ta’ala also make these works a means of benefit to those, who for some reason or the other are persistent in finding fault with ‘Fazaail A’amaal’.
Aameen yaa rabbal aalameen

Abdullaah Ma’aroofi-(Moulana)

Khaadimut Thulaba Shuaba Takhasus fil Hadeeth
Servant of the students in the Department of specializing in the science of Ahadith
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30/12/1425
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Preface

The kitaab-book- 'Fazaail A'amaal' of Sheikhul Hadeeth Hadhrat Moulana Muhammed Zakariyya Khandhlawi (R.A), may Allaah fill his qabar with nur, needs no introduction. A compilation of nine kitaabs, ('Stories of the Sahabah', 'Fazaail of Salaat', 'Fazaail of Tableegh', 'Fazaail of Dhikr', 'Fazaail of the Quraan', 'Fazaail of Ramadaan', 'Fazaail of Durood', 'Fazaail of Sadaqaat' and 'Fazaail of Hajj'), this book is an encyclopedia of knowledge and lessons for a blissful life. In creating love for the Shariat and respect for its laws, it is one of its kind. Whether aalim-religious scholar- or not, this is a radiant lamp in the hands of those fulfilling the duty of Dawat. It lights up the road ahead, making all obstacles visible so that one may complete this journey of dawat-propagation- faster. For an aalim, besides providing him with an extensive amount of references in each subject, it is also an aid in understanding the more difficult narrations. It cannot be estimated with what sincerity each word and each letter was written. Whoever has read this kitaab, even once, became its ardent admirer. It is undeniable; this kitaab has changed the lives of thousands.

As Hadhrat Moulana Sayid Abul Hasan Ali Nadwi (R.A) has said:

If one were to say, after looking at the spiritual benefits of this kitaab ('Fazaail A'amaal'), that thousands of people have attained wilaayat-sainthood- through this kitaab, then it will not be exaggerating. ('Ek aalami awr bynal akwaami kitaab Fazaail A'amaal' by Moulana Shaahid Sahib Saharanpuri page 14)

There must have been some reason why this book on the fazaail of these nine a'amaal:-

Actions-

1) Today has been translated into thirty-one different languages

2) One hundred and forty-five Ulama from twenty-three countries, (Saudi Arabia, India, Pakistan, Bangladesh, Afghanistan, Iran, Uzbekistan, Burma, Malaysia, Indonesia, England, Africa, America, Canada, Turkey, Japan, Zambia, Sri Lanka, France, Philippines, Cambodia, Kenya, and Portugal) are engaged in the study, verification and translation of 'Fazaail A'amaal'.

3) In Pakistan and India alone it is published by seventy four different publishers

4) The total number of copies of this kitaab, in various languages, is in the millions.

Brief history of 'Fazaail A'amaal'

The subject matter of Hadhrat Sheikhul Hadeeth (R.A) in 'Fazaail A'amaal' is nothing new, in the second century (A.H) books on aadaab-ethics, akhlaak-character, zuhd-abstinence, fazaail-virtues and targheeb-encouragement were already written, whereas most hadeeth kitaabs were still incomplete.

A few books that were written:-

1) 'Kitaabuz Zuhd' of Imaam Abdullaah bin Mubarak (R.A) (181 A.H)
2) 'Fazaail Quraan' of Imaam Shaafie (R.A) (204 A.H)
3) 'Fazaail Quraan' of Abi Ubaid (R.A) (224 A.H)
4) 'Kitaabuz Zuhd' of Ahmed bin Hambal (R.A) (241 A.H)
5) 'Al-Adabul Mufrad' of Imaam Bukhaari (R.A) (256 A.H)
6) 'Kitaabul Aadaab' of Imaam Baihaqi (R.A) (458 A.H)
7) 'Kitaabuz Zuhd' of Imaam Baihaqi (R.A) (458 A.H)
8) 'Fazaail Awqaat' of Imaam Baihaqi (R.A) (458 A.H)
9) 'At-Targheeb wa Tarheeb' of Ibn Shaahn (R.A) (385 A.H)
10) 'At-Targheeb wa Tarheeb' of Abu Qasim Ismail bin Muhammed Isfahaani (R.A) (535 A.H)
11) 'At-Targheeb wa Tarheeb' of Hafiz Abdul Azeem bin Abdul Qawee Al-Muntharie (R.A) (656 A.H)
12) 'Amalul Youm wa Laylah' of Nasaai (R.A) (303 A.H)
13) 'Amalul Youm wa Laylah' of Ibn Suni (R.A) (364 A.H)
14) 'Kitaabud Dua' of Tabraani (R.A) (360 A.H)
15) 'Ad-Da'awaatul Kabeer' of Baihaqi (R.A), 'Al-Athkaar' of Nawawi (R.A) (676 A.H)

In the fazaail of durood and its different forms, Hafiz Shamsudien Sakhaawi's (R.A) kitaab 'Al Qowlul badie fies salaati alal habeebish shafie' (902 A.H) is most famous. In this golden chain of literature, the compilation of Sheikhul Hadeeth (R.A) 'Fazaail A'amaal' is unique, in gathering all these branches in one book and providing an Urdu commentary.

Compilation of 'Fazaail A'amaal'

The entire kitaab which is famous by 'Tableeghi Nisaab' or 'Fazaail A'amaal' was not exactly planned out by Sheikhul Hadeeth (R.A). Each section is a separate book which was written by Sheikhul Hadeeth (R.A) at different times on requests from different people. The elders of the Tableegh Jamaat selected this book for the deeni-religious- education and reformation of those going out in the path of

Allaah. That is why some publishers printed it with the title ‘Tableeghi Nisaab’. This title lasted for a long time. Later after considering the actual subject matter, it was printed as ‘Fazaail A’amaal’.

Details of each kitaab

1) Fazaail Quraan Majeed: Writing of this book started in the beginning of Dhul-Hijjah 1348 A.H and was completed on the 29 Dhul-Hijjah 1348 A.H. It was written on the request of Shah Yaseen Sahib Nageenwi (R.A), who was the Khalifah of Hadhrat Moulana Rasheed Ahmed Ganghohi (R.A).

2) Fazaail Ramadaan: This book was written on the request of Hadhrat’s uncle, Moulana Muhammed Ilyaas (R.A), founder of the Tableegh Jamaat. Hadhrat (R.A) began writing in Ramadaan 1349 A.H and completed it on the 27 Ramadaan.

3) Fazaail Tableegh: This was also written on the request of Hadhrat Moulana Muhammed Ilyaas (R.A). It was completed on the 5 Safar 1350 A.H. It was written in a few days.

4) Stories of the Sahabah R.A: In Safar 1357 A.H during a journey to Ajrarah, in Meerat, Hadhrat (R.A) suffered severe blistering. These blisters burst and for almost two hours blood flowed continuously. Doctors advised against any mentally strenuous activities for the next few months. Hadhrat Shah Abdul Qaadir Raaipuri (R.A) had been appealing to Hadhrat (R.A) for the past four years to write a book on stories of the Sahabah. Sheikhul Hadeeth (R.A) said “I took this sickness as a blessing, in fulfillment Moulana’s wishes, while resting; I began to write until I finished on the 12 Shawwaal 1357 A.H”.

5) Fazaail Namaaz: This was also written in fulfillment of Moulana Muhammed Ilyaas’s (R.A) wishes. It was completed on 7 Muharram 1358 A.H.

6) Fazaail Dhikr: This was also written on the request of Moulana Muhammed Ilyaas (R.A). It was completed on Friday 26 Shawwaal1358 A.H.

7) Fazaail Hajj: This was written on the earnest appeal of Hadhratjee Moulana Muhammed Yusuf (R.A). Writing began on 3 Shawwaal 1366 A.H and completed on 14 Jamaadal Oowla 1367 A.H. The Kitaab was written while residing in Markaz Nizaamudien. The riots which had broke out in 1947 detained Hadhrat (R.A) in Nizaamudien for four months. Sheikhul Hadeeth (R.A) said, “The book itself was completed in Shawwaal but a few narratives were added on my return to Saharanpur.” The acceptance and benefits of this kitaab are numerous; Sheikhul Hadeeth (R.A) said “Thousands of letters have reached me that due to this kitaab, Hajj and Ziyaarat was made more pleasurable.”

8) Fazaail Sadaqaat: Moulana Muhammed Ilyaas (R.A) with great emphasis requested two more kitaabs to be written, Fazaail Zakaat and Fazaail Tijaarat. In accordance with Moulana's wishes, Hadhrat Sheikhul Hadeeth (R.A) began writing Fazaail Sadaqaat in Markaz Nizaamudien. This was completed on the 22 Safar 1368 A.H in Saharanpur.

9) Fazaail Durood: This was Hadhrat Sheikh's (R.A) last book written on fazaail. This was also written on the request of Sheikh Yaseen Sahib Nageenwi (R.A). Shah Sahib (R.A) passed away on 30 Shawwaal 1360 A.H but made a waseeyat-bequest- that Hadhrat Sheikh (R.A) should still complete writing this kitaab.

Sheikhul Hadeeth (R.A) said "My own misdeeds did not afford me the opportunity, but while in Madinah in 1383 A.H a dire need to write this kitaab began. On my return still I postponed it. Finally on the 25 Ramadaan 1384 A.H I began and after continuous writing completed it on 6 Dhul-Hijjah 1384 A.H." (Aap Beti vol2 p178)

There is no need to describe how Allaah Ta'ala has accepted these works. Supporters and critics alike are forced to admit, that no other worldly book is read as much as the book under discussion.

The way of the world is such that stones are thrown at every fruit laden tree, the sun with all its radiance lights up the entire world yet its scorching temperatures cannot be endured. In this manner, many factions have raised objections on this book and expressed their disapproval. I am not denying the fact that besides the book of Allaah no other book in this world is free from fault. Many great scholars might have erred in some way or the other but these errors pale in comparison to the multitude of good that their works entail and neither did any faction pay much heed to these errors.

Summary

The **objections** discussed in this book have been categorized into **three types:**

1) **The doubts that might have arisen in the mind of a true scholar and with a little explanation are quickly cleared.** To make such doubts our object of discussion is obviously of no worth as such doubts have no real effect.

2) **The objections raised by those factions who judge everything according to their intellect.** Those who state that the entire treasury of ahaadeeth is against reason or according to their understanding contradict the Quraan. This is regardless of the authenticity and strength of the hadeeth or whether Ulama have given an adequate explanation. There are several examples like this to which I have given a substantiated reply.

3) **Objections from an ilmi perspective and from a certain standpoint might be relevant.** The jist of this objection is that, in many instances Sheikhul Hadeeth (R.A) quoted dhaeef or even fabricated ahaadeeth, thus distorting the fundamental beliefs of Deen.

The answers to these objections have been divided into three points:

1) What is the authenticity of 'Fazaail A'amaal' when considering its source?

2) When substantiating or quoting from hadeeth, is it necessary for the hadeeth to be sahee in the technical sense or will a lesser hadeeth suffice? If so, then to what extent and what was the practice of Ulama of the past?

3) In Targheeb wa Tarheeb besides Quraan and Hadeeth is it permissible to rely on the sayings, actions, stories, dreams and glad tidings of pious saints? If so, then to what extent?

In the first point, it has been proven that those kitaabs which Hadhrat Sheikhul Hadeeth (R.A) used as reference, besides a few, all are authentic, reliable and accepted amongst Ulama. **Those kitaabs which are not reliable, the manner in which they were utilized was clearly explained, not affecting the authenticity of 'Fazaail A'amaal' in any way.**

In the second point, **it has been proven through astounding evidence that, when substantiating or quoting it is not necessary for the hadeeth to be sahee or hasan in the technical sense but a dhaeefer hadeeth will suffice.** Whether it is in ahkaam, fazaail-virtues, manaaqib-status, seeyar-history or Targheeb wa Tarheeb. In ahkaam-laws, the standpoint of all four mathaahib, muhaditheen and thaahiriyah-literalist, has been clarified.

Besides in ahkaam, the permissibility of practicing and quoting dhaeef hadeeth has been made clear through the explanations of Ulama, their practice and the consensus of the Ummat. Those Ulama to which impermissibility has been associated, their standpoint is also with that of the majority, strong proof has been given for this, for example Imaam Bukhaari, Imaam Muslim, Yahya bin Muaeen, Abu Bakr bin Arabi, Abu Shamah Maqdasi, Sheikhul Islaam ibn Taimiyyah and Allamah Showkaani **are all in agreement with the majority, that besides in ahkaam, dhaeef ahaadeeth are accepted.**

Specifically, the practice of Imaam Bukhaari and Imaam Muslim in the 'Saheehain' makes this reality clear. Examples of this have been added as well.

The conditions for substantiating from dhaeef hadeeth in fazaail a'amaal have also been made clear through the practice of the muhaditheen and fuqahaa. When discussing the substantiality of dhaeef ahaadeeth, fazaail a'amaal

according to them, would refer to those a'amaal which have not been proven through authentic proofs or a hasan hadeeth but **rather only its virtue is mentioned in a dhaeef hadeeth.** These a'amaal, with a few conditions, are categorized as mustahab-preferable. **Targheeb wa Tarheeb would refer to those a'amaal which have already been established through authentic proofs but a certain virtue is mentioned in a dhaeef hadeeth. According to muhaditheen and fuqahaa to narrate such dhaeef ahaadeeth is permissible, regardless how dhaeef it might be, provided it is not maudhoo.**

The usage of dhaeef ahaadeeth in targheeb wa tarheeb and in some instances those ahaadeeth which some have regarded as *maudhoo* as well, have been noted in the works of famous muhaditheen and critics alike. The likes of Ibn Jouzi, Munthari, Nawawi, Dhahabi, Ibn Hajar Askalaani, Suyoothi and Ibn Qayim are worth mentioning, who all used extremely dhaeef narrations as proofs in targheeb wa tarheeb. Many examples of this nature have been mentioned.

Therefore if Sheikhul Hadeeth (R.A) used even the dhaeefest hadeeth for this same purpose, then it is not any different from the practice of the muhaditheen.

In the third point, **it has been made clear that for the sake of taking lesson to mention stories of the pious, is not disliked. Rather within the light of Shariat and the teachings of Rasulullah (S.A.W) is permissible.** Those stories which might have been far-fetched have been plainly stated.

Objections on 'Fazaail A'amaal' and a substantiated Reply

I do not intend going into the minor details of each objection on this book, but rather to provide a reply from a point of principal.

The objections are of three types:

1) **Those doubts that arise in the mind of a true scholar and is cleared with a little clarification.** In the book of Hadhrat Sheikhul Hadeeth (R.A) 'Fazaail A'amaal par ishkaalat awr un keh jawaabaat' plenty examples of this sort are given, for example the reply in letter number eleven where the recitation of the entire Quraan by Imaam Shaafie, in one night was said to be far-fetched, or in letter number twelve where it was asked whether Rasulullah's (S.A.W) mimbar was three levels or less.

2) **Objections by those factions who judge everything based on their intellect.** Those who state that the entire treasury of Ahaadeeth is against reason or according to their understanding, contradicts the Quraan, regardless of the authenticity and strength of the hadeeth or whether Ulama have given an adequate explanation.

For example:

a) The objection on the purity of Rasulullah's (S.A.W) excrement. Janaab Taabish Mahdi in 'Tableeghi Nisaab ek Muthaala' (p35-39) shamelessly mocked at this deduction, on the purity of the excrement of Rasulullah (S.A.W), by Hadhrat Sheikh (R.A) from the narrations of Hadhrat Abdullah bin Zubair (R.A) and Hadhrat Maalik bin Sinaan (R.A) drinking the blood of Rasulullah (S.A.W). **Whereas there is no room to doubt such narrations, as this act of Abdullaah bin Zubair (R.A) has been narrated through various chains of narration.**

See 'Mustadrak Haakim' (vol 3 p554), 'Majmauz Zawaaid' (vol 8 p270)

Imaam Baihaqi (R.A) in 'Sunan Kubra' (vol7 p67) has written "This has been narrated through other chains by Asmaa binte Abi Bakr (R.A) and Salmaan (R.A) on the drinking of Rasulullah's (S.A.W) blood by Ibn Zubair."

Hafez Haythammi (R.A) has said "This has been narrated by Tabraani and Bazzaar; the narrators of Bazzaar are all sahee-reliable, except for Hunaid bin Qasim, who is thiqah."

Hafez Shamsudien Dhahabi (R.A) in 'Seeyar A'alaamun Nublaa' (vol 3 p366) also stated that it is sahee.

Like this, the story of Maalik bin Sinaan (R.A) has been narrated by Hafez ibn Hajar (R.A) in 'Al-Isaabah' (vol 3 p346) on the authority of Ibn Abi Aasim, Sahee ibn Sakan, and Sunan Saeed ibn Mansoor. Unfortunately, the bemused critic only found the references of 'Taareekhul Khamees' and 'Quratul Ooyoon' and classified this story, as similar to the narrations of 'Meelaad Ghohar' and 'Yusuf Zulaikha'. He then stated that this story is in contradiction with the Quraanic aayat "Indeed carrion and flowing blood has been made haraam upon you're'll…" **Whereas looking at the strength of this narration, muhaqiqeen from all four mathaahib, have stated this is exclusive to Rasulullah (S.A.W) and there is no direct contradiction to the aayat.**

For a detailed explanation on this subject please refer to the monthly magazine of Moulana Muhammed Yusuf Ludhwiyaanwi (R.A) (Shawwaal issue 1409 A.H).

b) In the mas'ala-rule- of tawassul-praying using an intermediary- a great amount of immoderation is found. The Ulama of Deoband, in the light of Sharie proofs, have a very moderate standpoint. Whatever Hadhrat Sheikhul Hadeeth (R.A) has written on the permissibility of the waseela-intermediary, of Rasulullaah (S.A.W) in dua is completely moderate and based on compelling evidence. In 'Fazaail Dhikr' chapter two, the hadeeth of Hadhrat Umar (R.A) from Rasulullaah (S.A.W) that "When Adam (A.S) committed the decisive error that he committed; he raised his head towards the skies and said "I beg of You, by means of the haqq-

right- of Muhammed to forgive me." Allaah then revealed to him…" has been narrated with reference to a multitude of hadeeth books. Many similar ahaadeeth have been narrated as well, from which this mas'ala-rule- is clearly proven.

A certain person still wrote a very vicious letter to Hadhrat Sheikh (R.A) stating that this hadeeth is completely fabricated, entirely contradicts the ayats of the Quraan Kareem "And your Rabb has said ask of me and I will accept…", "When my servants ask from Me then indeed I am near…" and also against reason, that it creates a poor opinion of Allaah Ta'ala etc. Hadhrat Sheikhul Hadeeth (R.A) very calmly gave an explanatory reply, **"You have said there is open contradiction between the Quraan and this hadeeth, whereas to me the thought of it is also impossible. You have stated this hadeeth is fabricated, as yet I have not found any reference stating the same."**

For more detail on this reply please refer to 'Kutub Fazaail Par Ishkaalaat awr unke jawaabaat' (p139-154 and p170-184)

3) Objections that were made from an ilmi perspective and from a certain standpoint might be relevant. The entire argument is regarding the chain of authorities on which a hadeeth is based i.e. according to critics Hadhrat Sheikhul Hadeeth (R.A) has quoted many dhaeef and fabricated Hadeeth which distort the fundamentals of Deen.

Generally these last two objections come from those who have a difference of maslak–tact-with Hadhrat Sheikh (R.A). There accusations are extremely abusive and insulting. Instead of pondering with a clear mind over those ahaadeeth which are against there viewpoint, they have made some very vicious allegations against the book, author and all those that take benefit from this book.

Take note of the manner and language of this critic:

"A very important book to those in the 'Tableeghi Jamaat' is 'Tableeghi Nisaab' which was written by one of their leaders, Muhammed Zakariyya Khandhlawi.
They hold this kitaab in high esteem and revere it in the same way that the Ahle-Sunnat reveres the 'Saheehain 'and other great works of hadeeth. They have made this kitaab the primary source and reference of 'Tableegh' for all Indians and non-Arabs, whereas it is filled with a'amaal of shirk, bid'at, deception, dhaeef and fabricated ahaadeeth. In actual fact it is book of wickedness, deception and fitnah." (Humood bin Abdullah in his kitaab 'Al-Qowlul baleegh fit tahtheer min jamaatut tableegh p11)

The imaginative mind of another critic:

"The plot of the Jews has always been to remove the desire of jihaad from the hearts of Muslims. To achieve this, in every age they have used the Ulama and religious groups…from all the literature serving this purpose, i.e. removing the desire of jihad, 'Fazaail A'amaal' has a distinguished position. This is because

people have started calling it a hadeeth kitaab whereas it is difficult to find even a single trace of anything to do with hadeeth in it."
(Taabish Mahdi, 'Tableeghi Nisaab ek muthaalaa' p57)

This same critic in another place says:

"Hadhrat Sheikhul Hadeeth (R.A) in this kitaab has narrated unconfirmed and harmful narrations. He has included such 'futile pursuits' that are neither proven in hadeeth nor the blessed lives of the Sahabah Kiraam."
(p67)

One critic as a form of advice has said:

"Narrating such ahaadeeth before the general masses, creating the impression that this is the saying of Rasulullaah (S.A.W) dhaeefens the foundations of Deen and creates doubts about Deen in the minds of people. This opens the doors of bid'at, causes division and is an aid for many fitnahs-tribulations."
(Shams peer zaadah 'Maudhoo awr dhaeef hadeethou keh chalan' p20)

In this deceptive world that we live in, no matter how false something might be, the wicked achieve in making it seem true. According to me, their objections are nothing but suspicions nevertheless when these suspicions are continually heard by someone it has a definite effect in creating misgivings in the minds of some. That is why I am going to attempt and remove some of these misgivings.

There are three points which I am going to discuss:

1) What is the authenticity of 'Fazaail A'amaal' when considering its source?

2) When substantiating or quoting from hadeeth, is it necessary for the hadeeth to be sahee in the technical sense or will a lesser hadeeth suffice? If so, then to what extent and what was the practice of Ulama of the past?

3) In targheeb wa tarheeb besides Quraan and hadeeth is it permissible to rely on the sayings, actions, stories, dreams and glad tidings of pious saints? If so, then to what extent?

First point

After studying the entire kitaab it becomes known that the number of books which Hadhrat Sheikh (R.A) used as reference is in the thousands. Each topic was begun with aayaat that were directly or indirectly related to the topic. Then each aayat was followed with relevant commentary from the books of Tafseer-commentary. **Mostly the Tafseers of 'Ibn Katheer' and 'Durre-Manthoor' of Suyuthi were used, which are famous and reliable works of Tafseer.**

In the selection of hadeeth the following books were generally relied on:

1) ‘At-Targheeb Wa Tarheeb’ of Hafiz Abdul Azeem bin Abdul Qawee Al-Munthari (656 A.H) was used extensively by Hadhrat Sheikh (R.A) from the beginning to the end. **Therefore any objection on a hadeeth of ‘Fazaail A’amaal’ that was extracted from ‘At-Targheeb’ is actually an objection on Hafiz Munthari (R.A).**

The expertise of Hafiz Munthari (R.A), in the field of hadeeth, was praised by Hafez Dhahabi (R.A). Understand the status of Hafiz Munthari (R.A) in the words of his student, Hafiz Izzudien Al-Husseini.

“He was a unique example in having knowledge of every field of hadeeth. Well versed in the sahee-reliable, dhaeef-dhaeef and Mua’lal-rationale- of hadeeth. Expert in determining the meaning of ahaadeeth, its difficult words, ‘tathbeeq-collabration-’ between them and the fiqhi-jurisprudic- implication. He had comprehensive knowledge of the status of narrators, their conditions, dates of birth and demise. He was pious, reliable and an authoritative source of hadeeth, who only related a hadeeth after understanding every aspect of that hadeeth.”

The author in ‘Targheeb wa Tarheeb’ extracted hadeeth from thirty sources. sahee, hasan, dhaeef, waahid,(types of ahadith) in fact every type of hadeeth was reported in his book, even those hadeeth which some have said to be fabricated. On the request of his ascetic and pious students, looking at the purity and sincerity of their intentions, he wrote this kitaab. The thought never even crossed his mind, that the desire of jihad will be removed from their hearts, their beliefs will be distorted or that they will become ornaments of the Masjid and destroy their Deen and Dunya-world.

To understand the status of this kitaab, one has to ponder over the author’s explanation:

Wherever a hadeeth was sahee, hasan or similar it was begun with ‘an’, which is a sign that this hadeeth can be practiced on.

This same sign was also used on those hadeeth whose chain is either ‘mursal’, ‘munqat’ia’, ‘mu’adhal’(hadith classification), if the name of a narrator was omitted; a narrator is dhaeef according to most but reliable according to some, reliable to most but dhaeef according to a few as long as the other narrators are all reliable. The same was used if something insignificant was mentioned about a narrator. In the above cases the deficiency was clearly stated after the hadeeth.

If in the chain such narrators are present about whom Ulama have said to be a liar, fabricator, dhaeef, etc or after pondering the author found no way of embellishing that hadeeth, then it was cited with the words ‘Ruwiya an’ or nothing was mentioned.

So that means according to the author there are two signs of a dhaeef hadeeth, 'Ruwiya an' and the author's silence.

In the first case there are plenty ahaadeeth which should be dhaeef but Hafiz Munthari (R.A) does not accept this as a fault in Targheeb wa Tarheeb. Even with the extreme dhaeefness of some hadeeth, seeing the benefit of that hadeeth in Targheeb wa Tarheeb, he has still quoted it after mentioning the cause for its dhaeefness. **Hadhrat Sheikhul Hadeeth (R.A) has followed directly in the footsteps of Hafiz Munthari (R.A) by narrating extremely dhaeef hadeeth with the words 'Ruwiya an'**

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Sheikh Muhammed Abdul Hayy Al-Qataani in his treatise 'Ar-rahmatul mursilah fie sha'anil hadeethil bismillah' quotes the saying of Hafiz Suyoothi (R.A)

"If you learn of a hadeeth, that it is in the works of Munthari, author of 'Targheeb wa Tarheeb', then quote it with assurance." (Ta'aleeq of Sheikh Abdul Ghuddah R.A on 'AL-ajoobatul faadhilah')

This makes it extremely apparent, that if Hafiz Munthari (R.A) relied on a hadeeth then it is reliable.

2) Where Hafiz Munthari (R.A) quoted from Haakim, Sheikhul Hadeeth (R.A) referred directly to 'Mustadrak Haakim' and added the footnote of Imaam Dhahabi (R.A), as well.

3) Where Hafiz Munthari (R.A) quoted from 'Ahmed', 'Tabraani', 'Abu Ya'ala' and 'Bazar', Hadhrat Sheikhul Hadeeth (R.A) referred to Hafiz Haythammi's (807 A.H) 'Majmauz Zawaaid'. Along with collecting the ahaadeeth of these four kitaabs, it also gives the status of each hadeeth. From here Hadhrat Sheikh (R.A) also quoted different wording of the ahaadeeth and the commentary of Hafiz Haythammi (R.A).

4) Hadhrat Sheikhul Hadeeth (R.A) also quoted a great deal from 'Jaami'ul Sagheer' of Suyuthi (R.A). The ahaadeeth of 'Jaami'ul Sagheer' was extracted from 'Saheehain' and thirty other books of hadeeth. The status of each hadeeth, whether sahee, hasan, dhaeef etc, were clearly stated. All ahaadeeth that Hadhrat Sheikhul Hadeeth (R.A) took from here was referred to with the words 'raqama lahu bisihat'.

5, 6) The famous and recognized compilations of 'Kutube Sihaah wa Sunan', 'Mishkaatul Masaabeeh' and 'Jaami'ul Fawaaid' (which is a compilation of fourteen kitaabs) were also used considerably.

7) In the book 'Fazaail Durood' majority of its hadeeth were taken from Hafiz Shamsudien Sakhaawi's (902 A.H) 'Al-Qowlul badie fies salaati alan nabi-ish-shafie'. **Hafiz Sakhaawi was exceptional in his capability to scrutinize ahaadeeth, his broad mindedness and fair judgment.** His kitaab 'Al-

Maqaasidul Hasanah', which exams those ahaadeeth which are famous amongst people, is regarded as an exceptional work of reference.

The details mentioned above make it clear beyond measure that 'Fazaail A'amaal', with regards to its source is an authentic kitaab.

One doubt

One doubt still remains that, Hadhrat Sheikhul Hadeeth (R.A) in his explanation of ahaadeeth and aayaat made reference to many kitaabs that are not entirely reliable. Many of their ahaadeeth are fabricated or can't be found in other reliable books of hadeeth. For example the works of Abu Laith Samarkandi 'Tanbeehul Ghaafileen' about which Hafiz Dhahabi (R.A) said "There are numerous fabricated ahaadeeth in it" 'Seeyar A'alaamun Nublaa' (vol 16 p323) or 'Quratul Ooyoon' which also has a substantial amount of fabricated ahaadeeth. (Hadhrat Sheikh (R.A) in numerous places said that this is the work of Abu Laith, but after much effort I could not find such a book. In actual fact this book is the work of Sheikh Abu Bakr Al-ihsaai. It is the summary of Hafiz Ibn Jouzi's book 'At-Tabsirah'; the full name is 'Quratul ooyoonul mubsirah talkheesu kitaabit Tabsirah'). Also 'Ihya-ul-uloom' of Imaam Ghazaali (R.A) which has such a large number of fabricated ahaadeeth that Allaamah Taajudien Subki in 'Tabkaatush Shaafietul Kubra' (vol 4 p145) wrote thirty eight pages discussing its unfounded ahaadeeth. 'Al-Munabihaat' which is said to be the work of Hafiz Ibn Hajar Askalaani (R.A) contains many fabricated ahaadeeth as well.
This doubt will automatically be cleared in the next point.

The practice of corroborating narrations

It is well known that if a certain hadeeth is dhaeef, then that it is corroborated with others of a similar meaning, thus collectively adding weight to the subject under discussion.

Eg. It has been narrated that Rasulullaah (S.A.W) has said "that person who delays his salaat until the time of that salaat has passed, thereafter performs his salaat. He will be punished in Jahanam for a period of one 'huqub'. A 'huqub' is a period of 80 years, each year is of 360 days and each day is equal to a thousand years.

The reason why I have chosen this hadeeth is that this has been a common target for all critics, in Hadhrat Sheikh's (R.A) lifetime as well as after; many objections have been raised against this hadeeth. After quoting it Hadhrat Sheikh (R.A) himself said,

"I did not find this hadeeth in any of the hadeeth books that I have, except that it is mentioned in 'Majaalisul Abraar', which has been praised by one of our mashaikh-spirtual elders, Shah Abdul Aziz Dehlwi (R.A)."

Hadhrat Sheikh (R.A) knew that this will not suffice, that is why, because in the above mentioned hadeeth a severe admonishment has been mentioned for delaying salaat till after its stipulated time, he added:

“In ‘Tafseer Ibn Katheer’ it is mentioned, under the commentary of the verse “Destruction be on those performers of salaah! Who neglect to perform their salaat” from Ibn Abbaas (R.A) (which is hukman marfoo’a-confirmed order) “In Jahanam there is a pit, from which Jahanam itself seeks refuge 400 times a day. This is for those who do so for show from the Ummat of Muhammed (S.A.W).

He then quotes an extract from ‘Quratul ooyoon’ from Ibn Abbaas (R.A) that it is the dwelling of those who delay salaat until its time has passed.

This same theme has been narrated from Sa’ad bin Abi Waqqaas (R.A) marfoo’an (narrated without gap). Haakim and Baihaqi both said that it is sahee mowqoofan(narrated reliably with out gap).

All of these proofs together make it clear, that a severe punishment in Jahannam has been prepared for those who are negligent in their salaat, reading it after its time has expired, even if one huqub is not explicitly been proven.

That is why, when a few people advised Hadhrat (R.A) to exclude this hadeeth, Hadhrat (R.A) replied “This incompetent one has still not understood the reason why this hadeeth should be removed” (‘Kutube Fazaail par ishkalaat’ p131)

Second point

There is no doubt that the true book of guidance is the Quraan. Hadeeth is the explanation of it, without which one will always remain lost. The aayat of the Quraan “And we have revealed the message to you so that you may explain to them what has been revealed to them…” openly supports this. Hadeeth is a vast ocean, twenty three years of Rasulullaah’s (S.A.W) life, his sayings, actions, speeches, mannerisms and physical description, passed down from the Sahabah (R.A), generation to generation to the entire Ummat. Fuqahaa and Muhaditheen instituted stringent laws to ascertain the authenticity and accuracy of each hadeeth, which is a special characteristic of the Ummat of Muhammed (S.A.W) only. To differentiate between the strength of various ahaadeeth, they were sorted into several categories, sahee, hasan, dhaeef, etc. In order to practice on a particular hadeeth or substantiate from it, it is necessary to make this differentiation.

In order for a hadeeth to be **sahee, five conditions** have to be met:

1) A continuous unbroken chain to Rasulullaah (S.A.W).
2) The narrator must be trustworthy.

3) The comprehensive ability of the narrator is faultless.
4) The hadeeth is free from irregularities
5) The hadeeth is free from any deficiencies.

A hasan hadeeth has these same conditions except the comprehensive ability of the narrator might be dhaeefer than that of a sahee hadeeth. That is why a hasan hadeeth is not regarded as sahee nor is it regarded as dhaeef.

There is a form of hasan hadeeth which is actually a dhaeef hadeeth that has increased in strength due to it being narrated via many different chains.

Those ahaadeeth which are dhaeef are categorized as dhaeef, this has varying levels, the lowest of which is maudhoo-fabricated.

There is no difference in opinion regarding the permissibility of citing a sahee or hasan hadeeth as proof. This can be used as proof in any aspect of Deen.

There is a difference of opinion whether or not a dhaeef hadeeth can be used as proof. Majority are of the opinion that in ahkaam (i.e. in deducing whether something is halaal or haraam) it cannot be used as proof but in fazaail a'amaal, targheeb wa tarheeb, history, etc it is permissible on condition it is not maudhoo.

It has been quoted from Ibn Mahdi, Imaam Ahmed, etc "When we narrated in halaal and haraam we were strict, but in fazaail etc we were lenient" ('Fathul mugheeth' and 'Thafrul ma'aani' p182)

According to a few, it can be used as proof in ahkaam as well, whereas according to others it cannot be used at all.

"After mentioning the three different views in this mas'ala, Allaamah Lakhnawi said "Ibnul Arabie forbade practicing on dhaeef hadeeth completely but Nawawi in numerous of his writings has related there is a consensus on the permissibility of practicing on it in fazaail 'a'amaal. These are the three opinions." ('Al-Ajoobatul Faadhilah')

Later on it will become known, from the practice of majority of Ulama, that they to a certain extent also regarded it as permissible to practice on a dhaeef hadeeth in ahkaam.

It is unfortunate that in many circles there is this misconception that a dhaeef hadeeth is completely unaccepted; it is the same as a maudhoo hadeeth and should be cast aside. Only a sahee hadeeth can be accepted.

Most sensible Ulama have included hasan under sahee hadeeth whereas the general masses donot even have much regard for it. Certain extremists go to the extent of only accepting 'Saheehain', dividing the other books of hadeeth into "the sahee of so and so" and "the dhaeef of so and so", like this the

great works of hadeeth have been divided into sahee and dhaeef and are being printed and sold. *Before Allaah do we lay our grievances.*

The usage of dhaeef hadeeth in Ahkaam

As far as using dhaeef hadeeth in ahkaam shariah goes, from the practice of the majority of Fuqahaa and Muhaditheen, it is clear that it can be used. This is on condition that it is not extremely dhaeef, i.e. the chain has no narrator who was accused of lying.

1) If no other proof is found except a dhaeef hadeeth:

The Hanafi school of thought

a) Imaam Abu Hanifa (R.A) has said **"A dhaeef hadeeth narrated from Rasulullaah (S.A.W) is better than qiyaas-Shaari anology. Qiyaas is not permissible when a dhaeef hadeeth is present."** ('Al-Muhalaa' of Ibn Hazam vol3 p161)

This means that if when only a dhaeef hadeeth is present, then instead of making qiyaas one will practice directly on the dhaeef hadeeth.

i) The hadeeth where it is mentioned that laughing aloud in salaat nullifies wudhu is dhaeef according to all Muhaditheen, still Imaam Abu Hanifa placed it before qiyaas. (So laughing aloud in salaat nullifies wudhu)

ii) The hadeeth "The maximum number of days for haidh is ten days" is also dhaeef according to all Muhaditheen, yet it is placed before qiyaas.

iii) The hadeeth "There is no mehr less than ten dirhams" is also dhaeef, nevertheless it is practiced upon instead of making qiyaas. ('A'alaamul muwaqi'een' vol 1 p31-32)

b) Muhaqiq Ibnul Humaam says "Istihbaab-desirable- can be substantiated from dhaeef but not from maudhoo" ('Fat-hul Qadeer' baabun nawaafil vol2 p139)

i) In 'Haashiyatut Tahtawi alal Maraaqil Falaah' etc six raqaats after Salaatul Maghrib (Salaatul awaabeen) has been written to be mustahab. The proof given is the hadeeth of Hadhrat Abu Hurairah (R.A) "Whoever performs six raqaats after Maghrib without talking of any evil in between he will receive a reward equivalent to twelve years of ibaadat." Imaam Tirmidhi narrated this from the chain of Umar bin Abi Khath'am saying this hadeeth of Abu Hurairah (R.A) is ghareeb-rare, I only know it from Zaid bin Al-Habbaab from Umar bin Abi Kath'am. Imaam Bukhaari (R.A) says that Umar is munkarul hadeeth-rejecter of hadith- and extremely dhaeef. Hafiz Dhahabi said in 'Meezaan', "He narrated a munkar hadeeth, "Whoever performs six raqaats after maghrib…" Abu Zur'ah said he is waahin-imaginative."

ii) When burying a Muslim, while throwing sand to say on the first handful "minha khalaqna kum", "fieha nu eidukum" on the second and "wa minha nukhriju kum taaratan ukhraa" on the third was said to be mustahab (Tahtawi p210). The proof given, is the hadeeth of Haakim and Ahmed from Abu Umaamah (R.A) when Nabi (S.A.W) placed Hadhrat Ume Kulthoom (R.A) in the qabar-grave- thereafter Nabi (S.A.W) read "minha khalaq…" and at the end read "bismillah, wa fie sabielillah…". This hadeeth is extremely dhaeef. Imaam Dhahabi said "it is waahin, because Ali bin Zaid is matrook-leaves of narrators."

The Maaliki school of thought

According to Imaam Maalik (R.A) mursal i.e. munqat'ia ahaadeeth-hadith when narrator is left out- can be used as proof, which according to majority of muhaditheen is dhaeef. In one of the most reliable maaliki kitaabs 'Nashrul banood ala marrqus su'ood' it is written

"One learns from Imaam Maalik's substantiation from mursal ahaadeeth that every munqat'ia and mu'adhal hadeeth is proof according to them, because these also fall under the category of mursal. ('At-Ta'areef bi owhaami min qasamas sunan ilas sahee wa dhaeef' of Doctor Mahmood Saeed Mamdooh vol2 p63)

The Shaafie school of thought

a) According to Imaam Shaafie (R.A) a mursal hadeeth is dhaeef but if only that mursal hadeeth is found, it can be cited as proof. Hafiz Sakhaawi (R.A) narrated this in 'Fathul Mugheeth' (vol 1 p270) on the authority of Maawardi.

b) **Hafiz ibn Qayim (R.A) has stated that according to Imaam Shaafie (R.A) a dhaeef hadeeth will be considered before qiyaas.**

i) Even though the hadeeth of 'Saydooj' is dhaeef he considered it before making qiyaas.

ii) The hadeeth on the permissibility of performing salaat, in the haram of Makkah, during the makruh times is dhaeef yet it was given preference over qiyaas.

iii) According to one narration, Imaam Shaafie (R.A) gave preference to the hadeeth "Whoever vomits or his nose bleeds, then perform wudhu and continue with your salaat" over qiyaas, even though it is dhaeef.

The Hambali school of thought

a) **Ibnul Najaar Hambali (R.A) in 'Koukabul Muneer' narrated the viewpoint of Imaam Ahmed bin Hambal (R.A) "I will not discard a dhaeef hadeeth if there is no proof to oppose it"**

b) Hafiz Harwie (R.A) narrated from Abdullaah bin Ahmed in 'Dhamul kalaam' "I enquired from my father, a certain person has a mas'ala, in the city there is a muhadith who is dhaeef (in one narration it comes, who cannot distinguish between dhaeef and strong ahaadeeth) and a faqeeh, who has a sound opinion and makes qiyaas. Who should he ask? He replied "Do not ask the one who rules on his opinion because a dhaeef hadeeth is better than a strong opinion" ('Dhamul kalaam' vol2 p179-180)

c) Ibn Qudaamah has written in 'Al-Mughni', a reputable kitaab in hambali fiqh, "it is not a condition for the hadeeth to be sahee in nawaafil and fazaail". He has also written under the mas'ala of sitting with 'ihtibaa' during the khutbah that is permissible, as it is narrated from a few sahabah (R.A), but it is better not to do it as it is narrated that Rasulullaah (S.A.W) forbade sitting like this in the khutbah. Even though the hadeeth is dhaeef it is better not to sit in this position.

Fuqahaa and Muhaditheen

a) Hafiz Dhahabi (R.A) has written with regards to Imaam Awzaai (R.A) that he used to take evidence from maqthooaat and the maraaseel of the people of Shaam. ('Seeyar A'alaamun nublaa' vol7 p114)

b) Hafiz ibni Munduh (R.A) has written regarding Imaam Abu Dawood (R.A) that he would narrate dhaeef ahaadeeth if nothing else could be found because according to him, a dhaeef hadeeth is stronger than the opinions of men. ('Tadreebur raawie')

Thaahiriyah

Abu Muhammed ibnul Hazam Thaahirie (R.A), whose strictness is famous, in 'Muhalaa' (vol3 p61) has quoted the hadeeth of Hasan bin Ali (R.A) regarding reciting Qunoot before ruku. He than writes "Even though this hadeeth is not worthy of citing as proof because I have not found any other hadeeth of Nabi (S.A.W) in this matter, I prefer it."

2) If practicing on the dhaeef hadeeth is more cautious.

If practicing on the dhaeef hadeeth is more cautious than all Ulama are in agreement that it is better to practice upon it. Imaam Nawawi (R.A) in 'Athkaar' when mentioning the exceptions where a dhaeef hadeeth would be practiced upon said "Except when it is more cautious to practice on that hadeeth (then it would be permissible) like how it is narrated then certain types of transactions or marriages are disliked, it is mustahab to refrain from such acts."

In explanation of this point Ibn A'laan (R.A) gave the example, how Fuqahaa have stated that to use water heated by the sun is makruh, based on the hadeeth of Hadhrat Aisha (R.A), whereas it is dhaeef. ('Sharhul Athkaar' vol 1 p68, 78)

3) If there are two or more possible meanings.

If in an Aayat or sahee hadeeth there are two or more possible meanings and a dhaeef hadeeth gives preference to one meaning or a number of ahaadeeth are in contradiction and **a dhaeef hadeeth supports one perspective, then the Ulama use this dhaeef hadeeth in giving preference to one over the other.**

Besides the above mentioned circumstances, relying on a dhaeef hadeeth to learn the benefit and wisdom behind an already established act is accepted.

Also if a hadeeth becomes generally accepted or Fuqahaa and majority of the Ummat practice upon it then it no longer remains dhaeef but wujoob as well as Sunniyat can be proven from it.

For more detail read 'Atharul hadeeth shareef fie ikhtilaafil aimatil fuqahaa' of Sheikh Muhammed Awaamah (R.A) and the extract of Sheikh Hussein bin Muhsin (R.A) in 'Al-Ajoobatul Faadhilah'.

Sayid Ahmed bin Siddeeq Al-Ghamaari Al-Maaliki (R.A) seals this argument with this impressive statement:

"Taking proof from dhaeef hadeeth is not specific to Maalikia only but rather all aimah-plural of Imaam- do this. **That which is famous, in ahkaam dhaeef hadeeth will not be practiced upon, is not general like many people think.** If one were to make a count of ahaadeethe-ahkaam from which each school of thought took proof, you will find half or even more to be dhaeef. You will find some to be munkar, saaqit and others even close to maudhoo, yet they say "this hadeeth has been accepted", "There is consensus in this matter" or even "This corresponds to qiyaas", i.e. with the many faults that a hadeeth might have it is still used and this rule that 'in ahkaam, a dhaeef hadeeth will not be practiced upon' was overlooked. **This is because whatever has been narrated from Nabi (S.A.W), even if it is dhaeef, cannot be ignored for another proof,** also it cannot be said, with certainty, regarding a dhaeef ahaadeeth "This is not established from Rasulullaah (S.A.W)" when it is not maudhoo nor in contradiction with any fundamentals of shariat. That is why when there is no other proof at hand, rather than regard it as disliked, I feel to take proof from a dhaeef hadeeth is better, or even waajib. It is definitely necessary that the hadeeth should be liked by those in that era and in agreement with one's madhab, if not then it should be said to be opposing ones madhab and dhaeef. ('Al-Mathnoni wal battaar' vol 1 p180, 181)

In brief, when a dhaeef hadeeth is accepted in ahkaam then unquestionably it should be accepted in other aspects as well.

The usage of dhaeef hadeeth elsewhere

As mentioned before, according to the majority, a dhaeef hadeeth which is not maudhoo is accepted in everything besides aqaaid and ahkaam. Hafiz Sakhaawi (R.A) has quoted Imaam Ahmed (R.A), Ibn Mu'een (R.A), Ibn Mubaarak (R.A), Sufyaan Thouri (R.A) and Ibn Uyaynah (R.A) saying that in aqaaid and ahkaam the laws are strict whereas in fazaail, targheeb wa tarheeb, manaakib, etc they are lenient.

Hafiz Nawawi (R.A) has stated there is a general consensus on this:

"Muhaditheen are in agreement on the permissibility of practicing on dhaeef ahaadeeth in fazaail etc as long as it is not related to ahkaam, aqaaid and Allaah's sifaat-qualities"

In 'Fathul Mubeen' by Ibn Hajar Makki Al-Haythammi (R.A), the explanation of 'Al-Arba'een' of Imaam Nawawi (R.A), it is written "Ulama are in unison on the permissibility of practicing on dhaeef ahaadeeth in fazaail a'amaal because if the hadeeth happens to be correct, then it has been awarded its due right and if not then by practicing on it nothing severely wrong was done, by declaring something halaal or haraam or usurping someone's right." ('Al-Ajoobatul faadhilah' p43)

This makes it clear, there is consensus on this matter and no dhaeef hadeeth can be forbidden.

A few illustrious Muhaditheen and pioneers of knowledge have been said to regard practicing on dhaeef ahaadeeth, even in fazaail a'amaal, as impermissible. ('Qawaaidut Tahdeeth' of Sheikh Jamaaludien Qaasimi p116)

The names of these great ulama are Imaam Bukhaari (R.A), Imaam Muslim (R.A), Yahya bin Mu'een (R.A) and Abu Bakr ibnul Arabi (R.A). Some have also included the names of Abu Shaamah Maqdasi (R.A), Sheikhul Islaam Ibni Taimiyyah (R.A) and Allaamah Showkaani (R.A).

Very briefly the standpoint of these ulama will be mentioned.

Imaam Bukhaari (R.A)

Allaamah Jamaaludien Qaasimi Sahib in 'Qawaaidut Tahdeeth' has stated that Imaam Bukhaari's (R.A) stance is absolute impermissibility. He came to this conclusion by looking at the severe restrictions of 'Sahee Bukhaari' and that Imaam Bukhaari (R.A) did not include any dhaeef hadeeth in this book. Allaamah Sheikh Zaahid Kouthari (R.A) in his 'maqaalaat' (p54) states the same but this is not correct, in fact Imaam Bukhaari's (R.A) stance is the same as the majority.

As far as ‘Sahee Bukhaari’ is concerned, Imaam Bukhaari (R.A) wrote this book specifically as a compilation of sahee ahaadeeth. **This does not mean that according to Imaam Bukhaari (R.A) a dhaeef hadeeth cannot be practiced on.** Imaam Bukhaari (R.A) has written a compilation of hadeeth on aadaab and akhlaaq called **‘Al-Adabul Mufrad’,** in which his restrictions were so much more flexible than in ‘Sahee Bukhaari’ that present day ‘preservers of the sunnat’ had to laboriously filter it into ‘Saheehul Adabul Mufrad’ and ‘Dhaeeful Adabul Mufrad’.

In this kitaab Imaam Bukhaari (R.A) has included a large number of dhaeef ahaadeeth and aathaar. In fact, some chapters contain only dhaeef hadeeth which Imaam Bukhaari (R.A) used as proof. Amongst the narrators of these ahaadeeth dhaeef, majhool, munkarul hadeeth, matrook and every type can be found. Sheikh Abdul Fattaah Abu Ghuddaah (R.A) wrote an explanation on ‘Al-Adabul Mufrad’ called ‘Fadhlul-laahis Samad’ in which he referred to the status of Twenty Two ahaadeeth and their narrators; a few examples are given below.

1- Hadeeth 23 Ali bin Al-Hussein bin Waakid Al-Marwazi: dhaeef

2- Hadeeth 43 Muhammed bin fulaan bin Talha: majhool or dhaeef, matrook.

3- Hadeeth 45 Ubaidullah bin Mowhab: Imaam Ahmed said “I do not know him”.

4- Hadeeth 51 Abu Sa’ad Sa’eed bin Mirzabaan Al-Baqaal Al-A’awar: dhaeef.

5- Hadeeth 63 Sulaimaan Abu Idaam i.e. Sulaimaan bin Zaid: dhaeef, not reliable, liar, matrookul hadeeth.

6- Hadeeth 111 Laith bin Abi Sulaim Al-Qurashi Abu Bakr: dhaeef.

7- Hadeeth 112 Abdullah bin Al-Musaawir: majhool

8- Hadeeth 137 Yahya bin Abi Sulaimaan: Bukhaari R.A said “munkarul hadeeth”

Sheikh Abdul Fattaah Abul Ghuddaah (R.A) with reference to ‘Taqreebut Tahtheeb’ counted the number of narrators:

- 2 were blameless
- 22 were dhaeef
- 28 were majhool

This makes a total of 52 narrators.

It is crystal clear, Imaam Bukhaari’s (R.A) stance, in the hadeeth of fazaail, is the same as that of the majority of ulama.

Ahaadeeth of disputed narrators in 'Sahee Bukhaari'

Even in 'Sahee Bukhaari' there are such ahaadeeth which contain narrators whose status has been disputed by the Ulama, these ahaadeeth according to the Muhaditheen cannot be stronger than hasan. **In fact certain narrations have been related with only one chain from a dhaeef narrator.** There is no other explanation for including these ahaadeeth in 'Sahee Bukhaari', except that the subject under discussion was not related to ahkaam. Commentators on 'Sahee Bukhaari' have given this very same explanation.

(1) Hafiz Ibn Hajar (R.A) in the introduction of 'Fathul Baarie' (p 615) when mentioning Muhammed bin Abdur Rahmaan At-thufaani said:

"Abu Zur'aa said he is munkarul hadeeth. Ibn Adie has quoted many of his ahaadeeth. There are three of his ahaadeeth in 'Bukhaari', none of those which were disliked by Ibn Adie. The third hadeeth is in 'Riqaaq' ("Remain in this world as if you are a stranger"); this was only narrated by At-Thafaawi and is of the ghareeb ahaadeeth of 'Sahee Bukhaari'. It seems that Bukhaari (R.A) was not too stern in including it as it is related to targheeb wa tarheeb."

The hadeeth "Remain in this world as if you are a stranger" was narrated only by Muhammed bin Abdur Rahmaan At-Thafaawi. **Hafiz Ibn Hajar (R.A) says that its possible Imaam Bukhaari (R.A) was more lenient because the hadeeth was of targheeb wa tarheeb.**

2) It has been narrated by Ubay bin Abbaas bin Sahal bin Sa'ad from his father, from his grandfather that Nabi (S.A.W) had a horse in our garden by the name of Al-Laheef (kitaabul jihad babul faras wal himaar)

Hafiz (R.A) has said in 'At-Tahtheeb Tahtheeb' that Imaam Ahmed, Nasaai, Ibn Mu'een and Imaam Bukhaari have all said that Ubay bin Abbaas bin Sahal is dhaeef. Uqaily said he narrated a few ahaadeeth but none were supported by others. Hafiz then said this hadeeth was supported by his brother Abdul Muhaymin bin Abbaas, but he is also dhaeef.

"Abdul Muhaymin is also dhaeef, this gives support to it and also this is not of ahaadeeh of ahkaam. Looking at this entire condition Imaam Bukhaari (R.A) ruled it as sahee."

The support of Muhaymin bin Abbaas is not sufficient to eliminate the dhaeefness of Ubay bin Abbaas, so this deficiency was cleared by stating this hadeeth is not of ahkaam.

3) It has been narrated from Muhammed bin Talha, from Talha, from Mus'ab bin Sa'ad that Sa'ad thought he was superior to others and then Nabi (S.A.W) said

“do you not receive help and rizq-provsion- because of the dhaeef ones.” (Kitaabul jihad baabu min ista’aana bid dhu’afaa wis saaliheen fil harb)

Muhammed bin Talha bin Masraf Al-Koofie heard hadeeth from his father at a very young age. Imaam Nasaai, Ibn Mu’een, Ibn Sa’ad etc said he is dhaeef.

It is written in ‘Taqreeb’ “Sudooqun, Lahu Awhaamun’, his ahaadeeth from his father are not accepted because of his young age.” Hafiz Ibn Hajar (R.A) wrote in his introduction (p613) “He has three ahaadeeth in ‘Bukhaari’, two reach a level of sihat because of supporting ahaadeeth. The third hadeeth (The one under discussion) is only narrated by Muhammed bin Talha but this is of fazaail a’amaal”

Meaning because this hadeeth is of fazaail a’amaal it is over looked.

Imaam Muslim (R.A)

Allaamah Jamaaludien (R.A) as proof for the stance of Imaam Muslim (R.A) has said that Imaam Muslim (R.A) has severely admonished those who narrate dhaeef and munkar ahaadeeth and he has not extracted any dhaeef ahaadeeth in his ‘Sahee’. **However the comments of Imaam Muslim (R.A) in no way prove that to narrate dhaeef ahaadeeth is completely impermissible.** In his compilation of sahee ahaadeeth he made it essential to only narrate the ahaadeeth of famous reliable narrators. **No where has it been recorded that he has in general refuted the usage of dhaeef ahaadeeth.**

Imaam Muslim (R.A) in ‘Sahee Muslim’ has also extracted a few dhaeef ahaadeeth as a corroboration and support.

In his introduction, he has divided ahaadeeth into three categories:

1) Where the narrators are pious with excellent memory.

2) Where the narrators are mediocre in piety and memory but free from any fault.

3) Where the narrators are dhaeef and matrook.

Commentators on ‘Sahee Muslim” have given different explanations for the inconsistency between what was said in his introduction and his actual practice in ‘Sahee Muslim’.

The explanation of Qaadhi Ayaadh (R.A) was approved of by Imaam Dhahabi (R.A) and Imaam Nawawi (R.A).

In short, he writes:

“From the three categories mentioned by Imaam Muslim (R.A), the last is regarding those narrators who are regarded as dhaeef by all or the majority of Ulama. Before this there should be one more category, which Imaam Muslim did not mention, for those narrators who are dhaeef according to some and sahee according to others. This makes it a total of four categories. I have found that Imaam Muslim (R.A) narrates ahaadeeth from the first two categories in this way, that first he mentions the ahaadeeth from the first category and thereafter brings ahaadeeth from the second category to further strengthen it. When he has no ahaadeeth from the first category he suffices on the second alone. Occasionally he also mentions ahaadeeth of those narrators, who some have said to be dhaeef and others sahee. Any narrations from the fourth category, he has left out.” (Muqadamah sharhun Nawawi)

Hafiz Shamsudien Dhahabi (R.A) says,

“He regards the ahaadeeth of the first and second categories as the same except for those from the second category which he finds fault with. To corroborate them, he then mentions ahaadeeth from the third category, which are only a few. In principle he regards these hadeeth as probable. They are the likes of At’aa bin Saa’ib, Laith bin Abi Sulaim, Yazeed bin Abi Ziyaad, Abaan bin Sam’ah, Muhammed bin Ishaaq and Muhammed bin Amr bin Alqamah.

Clarity on any misconception

Whatever has been said about ‘Saheehain’ could lead to the misconception that now even the ‘Saheehain’ are not reliable, thus making the whole treasure of hadeeth doubtful. Whereas ‘Saheehain’ are unanimously accepted as the most authentic books after the Kitaabullaah. When ‘Saheehain’ have not remained without dhaeef ahaadeeth then other books of hadeeth undoubtedly did not remain safe as well, making all ahaadeeth unreliable. This will give the munkireen-e-hadeeth-rejectors of hadith- another excuse to deny hadeeth.

In defense I would like to ask when have I said there are dhaeef hadeeth in ‘Saheehain’. The point I am trying to make is that amongst the Ulama of the Ummat, the standards of regarding hadeeth as sahee and hasan are different.

In ahkaam the standards are higher and in fazaail etc it is less. Those examples which I have put forward from ‘Bukhaari’ are to show that even with these faults they are still regarded as sahee in fazaail and aadaab-ethics- even though in is not of the standard to be accepted in ahkaam. That is why Imaam Bukhaari (R.A) has included it in his ‘Sahee’.

Many people do not make this differentiation and use the same standards that are used in ahkaam everywhere else. That is why I thought it fitting to mention the stance of the authors of ‘Saheehain’ with regards to ahaadeeth from dhaeef and disputed narrators so that this error will not be made.

I have the same opinion of ‘Saheehain’ which the rest of the Ummat has, that these two books are a compilation of only sahee ahaadeeth. Allaamah Shabbier Ahmed Uthmaani (R.A) in the introduction of ‘Fathul Mulhim’ mentioned the saying of Hadhrat Shah Walliyullaah (R.A) regarding the excellence these books. I think it only appropriate to mention it as well.

“The purpose of my discussion is not to belittle the status of ‘Saheehain’ or the other works of hadeeth. Rather it is to refute the extremism that is made with regards to them and award every book its appropriate right. I have complete confidence in these two revered books and say the same as our esteemed Sheikh and Guide Shah Walliyullaah Muhaddith Dehlwi (R.A) said in ‘Hujjatul-laahil Baalighah’

“As far as ‘Saheehain’ is concerned, all Muhaditheen agree that all the ahaadeeth, which are muttasil and marfoo’a, are undisputably sahee. It has been narrated from the author with a perfect unbroken chain. Whoever belittles the status of these two books is an innovator, astray and not a follower of the path of true believers.” (Muqadamah of Fathul mulhim p108)

Yahya bin Mu’een (R.A)

Ibn Sayidun Naas in ‘Ooyoonul Athar’ has stated that Yahya bin Mu’een’s stance is it is unaccepted, whereas in reality he holds the same view as the majority.

1) Hafiz Sakhaawi (R.A) in ‘Fathul Mugheeth’ (vol 1 p497) included his name where he mentioned the names of those who said, in halaal and haraam we were strict whereas in fazaail etc we were lenient.

2) Sheikh Ahmed Muhammed Nur Saif in ‘Muqaddamah Taareekh bin Mu’een’ has written that the opinion of Yahya bin Mu’een regarding the status of Muhammed bin Ishaaq does not mean that his narrations are completely unaccepted. He said that he is a reliable narrator but cannot be cited as proof. Regarding Ibn Ishaaq’s student, Ziyaad bin Abdullaah Al-baqaa- ie he said “laisa bi shai-in”-nothing cprrect init-,there is no problem with his narrations in maghaazi-history- but else where it would not be accepted.

It becomes known that the narrations of Ibn Ishaaq and his student are accepted in maghaazi-history- etc but not in ahkaam-law-.

3) Ibn Adie (R.A) in ‘Al-Kaamil’ narrates from Ibn Abie Maryam that he heard Ibn Mu’een say that Idrees bin Sinaan’s ahaadeeth can be written in riqaaq-that which makes the heart melt..

Ibn Mu’een accepts the ahaadeeth of Idrees bin Sinaan in riqaaq (i.e. aadaab and fazaail) even though he is dhaeef.

Abu Bakr bin Al-Arabi (R.A)

He is a faqeeh from the Maaliki school of thought. There is no clear proof that according to him a dhaeef hadeeth cannot be practiced upon in fazaail a'amaal, whereas the opposite can be proven.

1) A mursal hadeeth, according to the majority of Muhaditheen and Shaafi'iya is dhaeef but according to the Maaliki school of thought it can be used as proof.

He has himself said, "Mursal according to us is proof in the ahkaam of Deen, in halaal, haraam, fazaail and thawaab of ibaadaat. We have explained this stance in the principles of fiqh. ('Aaridhtul ahwadhi' vol 2 p237)

2) In another place he states that dhaeef hadeeth itself can be practiced on,

"Abu Isa narrates a majhool hadeeth, "If you wish let him smell it and if not then do not" even though this hadeeth is majhool it is mustahab to practice upon it because it is a dua for good, strengthening relations with ones companions and a way of showing love.

Even though the narrator of the hadeeth is majhool it is still mustahab because of the dua for good, creating happiness in a companion's heart and it is an expression of love.

Abu Shaamah Maqdasi (R.A)

Sheikh Taahir Al-Jazaa'iri in 'Towjeehun Nazar' (vol2 p657) has quoted the words of Abu Shaamah Maqdasi from his book 'Al-Baaith ala inkaaril bidah wal hawaadith'. Abu Shaamah Maqdasi (R.A) was discussing three ahaadeeth which Hafiz Ibn Assakir Damashki (R.A) had narrated in a gathering.
"I wish Hafiz had not mentioned these ahaadeeth. This will spread munkar ahaadeeth-rejected ahadith- amongst people. It was not befitting for such a great Muhaddith to narrate ahaadeeth which he himself knows to be wrong. Rather he chose to follow the method of those Muhaditheen who are lenient in narrating ahaadeeth of fazaail"

Allaamah Shabbier Ahmed Uthmaani (R.A) in 'Fathul Mulhim' has commented on this:

"Muhaddith Abu Shaamah has not objected to practicing on dhaeef hadeeth in fazaail a'amaal rather he is astonished at the actions of such an accomplished Aalim like Ibn Asaakir. He narrated a munkar hadeeth before common people without properly clarifying it. This will mislead them into thinking that since it was narrated by Ibn Asaakir it must be proven whereas according to Muhaditheen it is not"

Sheikhul Islaam Ibn Taimiyyah (R.A)

In practicing on dhaeef ahaadeeth, Sheikhul Islaam Ibn Taimiyyah (R.A) cannot differ from the majority of the Ummat. Proof of this **is in his book 'Al-Kalamut Teeb', which contains numerous dhaeef ahaadeeth.** Allaamah Naasirudien Albaani (R.A) has tried to resolve this by separating it into 'Sahee Al-Kalaamut teeb' and 'Dhaeef Al-Kalamut teeb'. ('At-Ta'areef biowhaam' vol 1 p103)

Allamah Showkaani (R.A)

Even though from the words of Allamah Showkaani (R.A) in his book 'Al-Fawaaidul Majmoo'ah' (p283) one learns that according to him a dhaeef hadeeth cannot be practiced upon, this extract from his renowned book 'Neelil Awthaar' (vol 3 p60) contradicts it,

"The aayaat and ahaadeeth mentioned in this chapter all substantiate the performance of an abundance of salaat between maghrib and Eshaa. **Even though majority of the ahaadeeth are dhaeef, jointly they give strength to each other, specifically in fazaail a'amaal."**

This means that majority of the ahaadeeth narrated on the performance of abundant nawaafil between Maghrib and Eshaa, are dhaeef but collectively they are strong. This is more so in fazaail a'amaal.

Any person who has read **his book 'Tuhfatudh Dhaakireen'** will not even dare to say that his stance is any different from the majority, as it **is filled with dhaeef ahaadeeth.**

This makes it clear that when a dhaeef hadeeth is not maudhoo, besides in ahkaam and aqaaid, it is unanimously accepted as permissible to practice upon. The ahaadeeth of fazaail, manaakib, targheeb wa tarheeb, seeyar and maghaazi all create an awakening and keenness for Deen, that is why every effort is made against it to remove the importance of practicing on Deen. Eventually even the feeling to practice on any aspect of Deen will be removed.

"If only my people knew"

Conditions for practicing on a dhaeef hadeeth

It is necessary that the dhaeef hadeeth can be possibly proven. That is why there are a few set of laws which have to be followed before taking proof from it.

Hafiz Shamsudien Sakhaawi (R.A) in 'Al-Qowlul Badi'e' (p159) quoted Ibn Hajar (R.A),

Three conditions to practice on a dhaeef hadeeth:

1) **The hadeeth must not be extremely dhaeef.** Thus those ahaadeeth narrated with one chain from a person who is said to be a kathaab-liar-, muttahim bil kithb-accused of lying- or faahish ghalat-immodest negligent- fall away.

2) **The subject matter of the hadeeth must fall under one of the laws of Shariah.** Those ahaadeeth will fall away that are not substantiated by any law of Shariah. It is obvious this decision cannot be made by every common person but rests solely with the Fuqahaa-juro-consultants.

3) **When practicing on a dhaeef hadeeth it is necessary not to regard that action as established from Nabi (S.A.W) but only should be done with the hope of reward.** It must not happen that something which Nabi (S.A.W) did not say is attributed to him.

4) Moulana Abdul Hayy Lakhnawi (R.A) has added a fourth condition. **There should be no stronger proof contrary to the dhaeef hadeeth.** For example if a stronger proof is present for the hurmat- impermissibility- or karaahat-detestment- of that action and from a dhaeef hadeeth we learn of its permissibility or preference, then we will practice on the stronger proof. (and say it is haraam or makruh)

The difference between fazaail a'amaal and targheeb wa tarheeb

Whenever Ulama refer to the instances where a dhaeef hadeeth is accepted they use the terms fazaail a'amaal and targheeb wa tarheeb. **Fazaail a'amaal refers to those actions which have not been proven by a sahee or hasan proof instead that action or some virtue regarding it was mentioned in a dhaeef hadeeth.**

Based on that dhaeef hadeeth Fuqahaa rule it to be mustahab, while observing the mentioned conditions. For example, to read six raqaats after Maghrib and when throwing sand into the qabar it is mustahab to read the dua. To call out the azaan with tarassul (i.e. calling out the azaan slowly pausing at each word) and hadar in the iqaamat (i.e. to read it continuously without pausing) is mustahab, based on the dhaeef hadeeth in 'Tirmidhi' from Abdul Mun'im bin Naeem. After narrating this hadeeth Imaam Tirmidhi said its chain is majhool and Daar Quthni etc said Abdul Mun'im is dhaeef.

In all of these examples the mentioned conditions are found.

Targheeb wa tarheeb refers to those actions which have already been established through aayaat of the Quraan, sahee or hasan ahaadeeth and thereafter in a dhaeef hadeeth a specific virtue or admonishment for neglecting it is mentioned. To narrate this virtue or admonishment even if the

hadeeth is extremely dhaeef is permissible, without any of the mentioned conditions. This is because there is no form of hukam-law- being established here as opposed to fazaail where it was made mustahab as a matter of caution.

According to some Shaafie Ulama istihbaab technically is not a hukam, so there is no objection.

Imaam Baihaqi (R.A) has mentioned in 'Dalaa'ilun Nabuwah' (vol 1 p33-34):

"The second category of ahaadeeth is those which Muhaditheen agree to be dhaeef. There are two types of ahaadeeth in this category. The first type are those ahaadeeth which have been narrated by those who are famous for fabricating and lying. These ahaadeeth will not be used for any matter of Deen except in a moderate manner.

The second type is those ahaadeeth which have not been narrated by anyone accused of fabricating but the narrator is known for his dhaeef memory or for making errors. The narrator is majhool such that his reliability cannot be established or the conditions necessary for acceptance of that hadeeth cannot be found. Ahaadeeth of this type will not be used in ahkaam but can be used in da'awaat, targheeb wa tarheeb, tafseer, maghaazi, with which no hukam is attached."

This leniency with regards to targheeb wa tarheeb is clear from the practice Muhaditheen, as will be explained later.

This difference can also be understood from the words of Moulana Abdul Hayy Lakhnawi (R.A),

"The words of Nawawi, Ibnul Humaam, etc regarding the acceptance of dhaeef ahaadeeth in fazaail a'amaal, are calling out loudly for istihbaab and not just a benefit for an already established act. The practice of a majority of Fuqahaa and Muhaditheen support this as they have established many acts to be mustahab by means of a dhaeef hadeeth. If the meaning was that which he mentioned (i.e. Al-Khafaaji, where he said it is only a benefit that is proven and not istihbaab) there would have been no benefit in them saying "Dhaeef ahaadeeth are accepted in fazaail a'amaal, manaaqib and targheeb wa tarheeb."

Who has accepted dhaeef and maudhoo ahaadeeth?

As I have stated previously, Sheikhul Hadeeth (R.A) did not narrate any hadeeth which he understood to be maudhoo. If regarding a hadeeth, a few Ulama have stated it is maudhoo then he would look at its various chains of narration as well as its corroborating and supporting narrations and only after Hadhrat Sheikh (R.A) was satisfied did he narrate it, along with those chains and supporting narrations. However in his commentary, as a means of support and

explanation Hadhrat Sheikh (R.A) has quoted many narrations from Imaam Ghazaali's (R.A) 'Ihya-ul Uloom', Faqeeh Abu Laith's (R.A) 'Tanbeehul Ghaafileen' and 'Qurratul Ooyoon'. I do not hesitate to accept the fact that these kitaabs have many extremely dhaeef, fabricated and unfounded narrations; it is not far fetched to say that numerous of these narrations are reported in 'Fazaail A'amaal'. Still I say this does not affect the authenticity of 'Fazaail A'amaal'.

I have found many Ulama of Jarah wa ta'adeel-comment on the various aspects of the hadith- when they scrutinize the narrators of hadeeth or differentiate between founded and unfounded, sahee and not sahee then their approach, tone and style is different. On the other hand when they lift their pens to write something on aadaab, fazaail or targheeb wa tarheeb then there stance is so lenient, that they quote even maudhoo ahaadeeth. One will never say that this is the same Ibn Jouzi, Munthari, Nawawi, Dhahabi, Ibn Hajar, Ibn Taimiyyah and Ibn Qayim who are famous for their severity in scrutinizing hadeeth. **The general practice of these great pillars of knowledge makes it known that in targheeb wa tarheeb etc the situation is more lenient.**

It is not known for what reason; today's claimants of knowledge are overlooking this point.

The lenient standpoints of Imaam Bukhaari (R.A), majority of Muhaditheen and Fuqahaa has already been explained, besides these I wish to highlight the practices of some very famous scrutinizers of hadeeth and renowned authors.

Hafiz Ibn Jouzi (R.A)

Hafiz Abul Faraj Abdur Rahmaan bin Al-Jouzi (R.A) on one end, in the research and study of maudhoo ahaadeeth, has written numerous books to safeguard orators and common people from the harms of narrating these maudhoo ahaadeeth. He is also regarded as extreme when it comes to ruling on the fabrication of a hadeeth. On the other end, in his works on spiritual exhortation, aadaab and akhlaaq-character- besides the numerous dhaeef ahaadeeth he has narrated, there are maudhoo ahaadeeth as well, eg. 'Dhamul Hawaa', 'Talbeesul Iblees', 'Ru'oosul Qawaareer' and 'At-Tabseerah', which was summarized into 'Qurratul ooyoonul Mubsirah bi Talkheesi Kitaabit Tabsirah' by Sheikh Abu Bakr Al-Ihsaai.

Hafiz Ibn Taimiyyah (R.A) has said this in his book 'Al-Radd alal Bukraa' (p19) regarding Abu Nuaim, Khateeb, Ibn Jouzi, Ibn Asaakir and Ibn Naasir collectively,

Hafiz Sakhaawi has written in 'Sharhul Ulfiyah',

"Ibn Jouzi has related many fabricated narrations or similar in his works."

Hafiz Munthari (R.A)

The status of ‘Targheeb wa Tarheeb’ as well the opinion of Hafiz Suyoothi (R.A) has already been mentioned. It was also pointed out that he has related many ahaadeeth which contain narrators who are liars or are accused of lying which he begins with the words “It has been narrated”, Hadhrat Sheikh (R.A) when quoting such a narration from ‘At-Targheeb’ used the same wording as well.

Hafiz Munthari (R.A) in his introduction, after mentioning the conditions and references of his book said,

“I have taken all the ahaadeeth found in the book of Abul Qasim Al-Isfahaani which cannot be found in other books of hadeeth. They are very few in number. I have excluded those hadeeth which have been said to be definitely fabricated.”

From this we learn that the presence of a narrator who is renowned as a liar or accused thereof does not essentially make that hadeeth maudhoo. That is why he has chosen such ahaadeeth for his book which according to him is not definitely maudhoo, even though there might be narrators in the chain who are said to be liars.

Hafiz Nawawi (R.A)

Regarding Allaamah Nawawi (R.A), commentator on ‘Sahee Muslim’, Allaamah Qataani (R.A) in ‘Rahmatul Mursilah’ (p15) has quoted Hafiz Suyoothi saying “If you know of any ahaadeeth from the works of ‘Muhyiyud Deen’ An-Nawawi then narrate it with full assurance”. This means that he does not narrate fabricated ahaadeeth in his works. As far as dhaeef ahaadeeth go, then there is no doubt that **in his book ‘Al-Athkaar’ he has narrated such an abundant amount, that in his introduction he had to mention that if a dhaeef hadeeth is not maudhoo then it is accepted in fazaail a’amaal and targheeb wa tarheeb.**

Even his book **“Riyaadhus Saaliheen’** which in fazaail is a compilation of sahee ahaadeeth, he has himself stated that he will only narrate sahee hadeeth in it, **a few dhaeef ahaadeeth have been included.**

Sheikh Abdul Fattaah Abul Ghuddaah (R.A) as an example has mentioned three ahaadeeth;

1)”An intelligent person is the one who saves himself” has Abu Bakr bin Abdullaah bin Maryam who is extremely dhaeef. (‘Faydhul Qadeer’ vol 5 p68)

2) “No Youth will serve the elderly except that Allaah will depute someone who will serve him in his old age.” There is no doubt this hadeeth is dhaeef because it has Yazeed bin Bayyaan Uqaily and his Sheikh Abur Rihaal Khaalid bin

Muhammed AL-Ansaari, who are both dhaeef. ('Faydhul Qadeer' vol 5 p425, 'Tahtheebut tahtheeb' etc)

3) "Do not drink in one gulp like the drinking of a camel" has Yazeed bin Sinaan Abu Farwah Ar-Rahaawi who is dhaeef. In the different prints of 'Tirmidhi' its status is different; in some it is hasan while in others it is ghareeb. It is well known that Imaam Tirmidhi uses the word ghareeb alone when the hadeeth is dhaeef. Hafiz said in 'fath' that its chain is dhaeef.

Hafiz Dhahabi (R.A)

Hafiz Dhahabi's (R.A) status as a leader in the subject of "Jarah wa ta'adeel" is unanimously accepted. In knowing the conditions of thousands of narrators, he is unmatched. His ruling and judgment on hadeeth in 'Talkheesul Mustadraq', 'Meezaanul I'etiedaal' has been declared as reliable, in certain instances he was said to have been too stern. **He has also narrated in his book 'Kitaabul Kabaair' many dhaeef, waahid and even till maudhoo ahaadeeth.** It's possible that his stance in this matter is the same as his guide Hafiz, Ibn Jouzi (R.A).

1) He has narrated many dhaeef ahaadeeth regarding the major sin of omitting salaat. Amongst them is the lengthy hadeeth, which Hadhrat Sheikh (R.A) narrated in his kitaab 'Fazaail Namaaz' (p 28-31), where five gifts will be granted to the one who performs his salaat regularly and those who neglect it will be punished in fifteen different ways; five in this world, three at the time of death, three in the qabar, three after rising from the qabar. Hadhrat Sheikh (R.A) narrated this on the authority of Ibn Hajar Makki Al-Haythammi from 'Al-Zawaajir', in the beginning it was said "some have said this has been mentioned in a hadeeth". In addition to this Hadhrat Sheikh (R.A) has mentioned many other references and corroborating narrations; 'Al-Li-aalie' of Hafiz Suyoothi (R.A) where it was stated that this hadeeth was narrated by Ibn Najjaar in 'Taareekh Baghdad' from Abu Hurairah (R.A). In 'Meezaanul Ie'tiedaal' it is written this hadeeth is baseless, it was made up by Ali bin Abbaas on Abu Bakr bin Ziyaad An-Nisaapuri. Hadhrat Sheikh (R.A) further corroborated it with references to Imaam Ghazaali and the author of 'Munabihaat'. Ultimately after seeing the practice of all these Ulama, Hadhrat Sheikh (R.A) came to the conclusion that this narration is not baseless and can be narrated in targheeb wa tarheeb.

The astonishment is on Hafiz Dhahabi (R.A) who in 'Meezaan' said this hadeeth is baseless but thereafter himself narrates it in 'Kitaabul Kabaair', saying "it is mentioned in hadeeth" ('warada with a fathah) as if it is an extremely strong hadeeth.

2) In the same book when mentioning the major sin of disobedience to ones parents (p44) he has narrated this hadeeth, " Had there been anything milder then saying 'oof' Allaah would of forbade it. Let a disobedient one do whatever he wishes, he will never enter Jannat and let the obedient

> one do whatever he wishes he will never enter Jahannam." This hadeeth was narrated marfooan by Daylami from the chain of Asram bin Houshab from Hadhrat Hussein bin Ali (R.A).

Regarding Asram, Hafiz Dhahabi (R.A) in 'Meezaan' (vol 1 p26) has said "Yahya said regarding him he is a malicious liar and Ibn Habbaan said he used to fabricate ahaadeeth from reliable narrators". There is no doubt that besides the faults in the meaning on this hadeeth, it is narrated with one chain from a 'liar' which in no way can be mentioned in targheeb wa tarheeb but Imaam Dhahabi (R.A) has related it.

3) Under the major sin of consuming wine he has cited two narrations which Muhaditheen regard as fabricated. One is the narration of Hadhrat Abu Saeed Khudri (R.A) (p89) on the non-acceptance of a drunkard's repentance. The second is Hadhrat Ibn Umar's (R.A) narration where Nabi (S.A.W) forbade replying to the salaam and attending the janaazah of a drunkard.

In Hafiz Dhahabi's other kitaab 'Al-Uloo'a li Aliyil Ghaffaar' a substantial amount of leniency can also be found but it was made light of in this manner, that Dhahabi (R.A) related the hadeeth with his chain and left it up to the one who uses it to verify it.

Hafiz Ibn Hajar (R.A)

In the knowledge of chains of hadeeth and having a broad insight on the words of hadeeth, Hafiz Ibn Hajar Askalaani (R.A) is unequalled. He is distinguished for his criticism and evaluation of hadeeth and its narrators. He will never relate any baseless or fabricated narration but at the same time he is very cautious in declaring any hadeeth as fabricated. Muhaddith of Maghrib Allaamah Ahmed bin Siddeeq in his book 'Al-Mugheer alal ahaadeethil moudhooah fiel Jaamiul Sagheer' (p7) after relating the hadeeth "Three persons bring destruction to Deen, a sinful faqeeh, an unjust ruler and an ignorant mujtahid" (which with reference to 'Musnadul Firdaus' is in 'Jaamiul Sagheer' from Ibn Abaas R.A) said,

"Hafiz has said in 'Zahrul Firdaus' in this hadeeth there is dhuaf-dhaeefness- and inqithaa-cut off-, whereas I say (i.e. Al-Ghamaari) it has liars and fabricators and namely Nahshal bin Saeed. Therefore this hadeeth is maudhoo. Hafiz and his Sheikh Al-Iraaqi are very lenient in passing judgment on a hadeeth. They never decree any hadeeth to be maudhoo unless it is as visible as the sun at midday." ('At-Ta'aleeq alal ajoobatul Faadhilah')

According to Muhaddith Ahmed bin Siddeeq Al-Ghamaari, Hafiz Ibn Hajar and his Sheikh Hafiz Iraaqi will not declare any hadeeth as fabricated unless it is as clear as daylight. If Hadhrat Sheikhul Hadeeth (R.A) has followed this same practice in 'Fazaail A'amaal', then what is all the fuss about?

Hafiz Suyoothi (R.A)

In the field of distinguishing between dhaeef and maudhoo, Hafiz Abu Bakr Suyoothi is exemplary. He has written in his introduction of 'Jaamiul Sagheer', where he clarifies its preconditions, "I have not included any narrations that were reported only by liars or fabricators." In explanation of this Hafiz Abdur Raoof Al-Manaawi writes,

"This statement of his is either refers to most cases or is just a claim. There are plenty occasions where he was heedless and that which he had intended to exclude from his book inadvertently ended up being included, as will be pointed out.

Under all conditions a NABI is only infallible forgetfullness is part of humanness.. Nevertheless this book still holds a lofty rank and has many outstanding traits." (Faydhul Qadeer vol 1 p21)

Muhaddith Ahmed bin Siddeeq Al-Ghamaari in his book 'Al-Mugheer alal ahaadeethil moudhooah fil Jaamiul Sagheer' writes,

"Amongst those ahaadeeth that Suyoothi related are those which he himself has declared as maudhoo, either in agreement with Ibn Jouzi in 'Al-Aali' or he himself in his amendment 'Dhaylul Aali'

Sheikh Abdul Fattaah Abul Ghuddaah (R.A) has pointed out seven ahaadeeth of 'Jaamiul Sagheer' which Hafiz Suyoothi (R.A) agreed with Ibn Jouzi regarding its fabrication and fifteen ahaadeeth which Hafiz Suyoothi (R.A) himself pointed out to be fabricated in 'Dhaylul Aali'. For further clarification on the leniency of Hafiz Suyoothi (R.A), read 'Ta'aleeqaat alal Ajoobatil Faadhilah' (p126-130) by Sheikh Abul Ghuddaah.

It has already been mentioned, wherever Hadhrat Sheikh (R.A) had the slightest doubt that a hadeeth might be maudhoo, he always corroborated it. Based on this if it cannot be said that Hadhrat Sheikh's (R.A) kitaab 'Fazaail A'amaal' is superior to Hafiz Coyote's kitaab than cannot it be equal? My opinion is that the same can be said of 'Fazaail A'amaal' what Manaawi said of 'Jaamiul Sagheer'.

Hafiz Ibnul Qayim Jouzi (R.A)

Among those Muhaditheen that are regarded as extreme in declaring a hadeeth to be maudhoo, is the name of Ibnul Qayim. This statement is proven by his kitaab 'Al-Manaarul Muneef fis Sahee wa Dhaeef', where in certain chapters he declared all the ahaadeeth of it to be baseless. **Never the less in the verification of hadeeth he is considered reliable.**

He has also narrated some extremely dhaeef and munkar ahaadeeth, without any indication in some of his works, eg. ‘Madaarijus Saalikeen’, ‘Zaadul Ma’aad’, etc. Especially if the hadeeth supports his viewpoint, then in strengthening it he tends to exaggerate.

For example in ‘Zaadul Ma’aad’ (vol 3 p54-57) when discussing the delegation of Banu Muntafiq he narrated a lengthy hadeeth, part of it is, “then… you all will remain as long as you will, then the one who will blow the trumpet will be sent. I take an oath by your Rabb not one creature will remain alive in this world. You all will remain as long as you will, your Nabi will pass away and the angels that are with your Rabb, then your Rabb will walk in the earth and the towns will be vacant.”

In categorizing this hadeeth as established and sahee, Ibnul Qayim made his utmost effort. He says,

“This hadeeth is extremely great and exalted; the fact that it is extracted from ‘Mishkaatun Nabuwwah’ calls out to its exaltedness, eminence and high status.
It is not known except from Abdur Rahmaan bin Mugheerah Al-Madani”

Thereafter he goes into a long discussion where he authenticates Abdur Rahmaan bin Mugheerah and the book from where he has taken this hadeeth, whereas his own student Hafiz Ibn Katheer (R.A) has written with regard to this hadeeth in ‘Al-Bidaayah wan Nihaayah’ “ this is an extremely ghareeb hadeeth, in some places there is inconsistency in its wording”

Hafiz Ibn Hajar (R.A) in ‘At-Tahtheebut Tahtheeb’ has written with regards to Aasim bin Laqeet bin Aamir bin Al-Muthfiq Al-Uqaily, “He narrates extremely ghareeb ahaadeeth” as opposed to Ibn Qayim who in support of him quoted someone’s saying “None can deny this saying except a rejecter, ignoramus or one who is opposed to the Quraan and sunnah.”

These are just a few examples that were given that make the stance of the majority of the Ummat with regards to dhaeef known. **This makes it, clear as daylight that honoring dhaeef ahaadeeth has been the practice of generations and any other stance is opposed to the path of the true believers.** Specifically in fazaail a’amaal etc to narrate a dhaeef hadeeth or include it in a book is no crime at all. There is a long line of those who have done so and we have complete reliance in all of them. Whatever has reached us in this legacy of Deen and Ilm is through the grace of this noble jamaat, those who object to their practice must decide for themselves whether they are wrongdoers or not?

Sheikhul Hadeeth (R.A) has said and so beautifully said:

"If the books of all these pioneers are incorrect then this incompetent one will have no worry in 'Fazaail Hajj' being incorrect as well" ('Kutube Fazaail par ishkaalaat awr un keh jawaab' p 182)

Third point

Some critics have objected to the many stories and narratives that were related in 'Fazaail A'amaal'. They deny the occurrence of some of these stories referring to them as a basis for deception and destructive to Deen. We do not claim that every one of these stories is sahee and neither did Sheikh (R.A) intend to do so. The main purpose of adding these stories was to add emphasis in taking lesson and this is in complete conformity with Shariah as long **as it does not contain anything that could be harmful to aqeedah.**

There is no doubt that true stories have a definite effect on the reformation of one's self. The amount a person gets affected, after looking at the consequences of a certain story is greater than with just general guidance. This is why in the Quraan Kareem numerous stories have been related to take lesson from, "Indeed in their story is a great lesson for the intelligent ones" (Surah Yusuf aayat 111). For this same reason, Nabi (S.A.W) was also taught to narrate stories, "Narrate stories to them so that may ponder". That is why Nabi (S.A.W), to create awareness and for taking lesson, narrated some stories of the previous nations, which are preserved in the books of hadeeth and history. Most authors of hadeeth in their books have written separate chapters on this topic.

By narrating such hadeeth nothing is made halaal or haraam, which is why Nabi S.A.W, on condition that no change is made to the Shariah, has given permission to narrate from the Bani Israeel. "Narrate from the Bani Israeel, it is no problem. He who speaks lies against me intentionally, can prepare himself for Jannnam" ('Musnad Ahmed' vol 3 p56, 'Sahee Ibn Habbaan' vol14 p147)

It is obvious that those stories which Nabi (S.A.W) has permitted do not have to be established. If it is established then it does not have to be with the same amount of detail that it is being discussed with. Many of those stories which Nabi S.A.W related, was only of that portion which was connected to the topic.

An example

The hadeeth of Ume Zar'ah, which is narrated in 'Saheehain' and other major works of hadeeth. What is the origin of this story? The eleven women who were mentioned, what are their names and lineage? Which women said what? These are all unknown. Did Nabi (S.A.W) himself tell this story, Hadhrat Umul Mu'mineen Aisha (R.A) or some other Sahabi? There is difference of opinion regarding this. After reading the entire story one will find that these women made such statements regarding their husbands that at times it becomes hard for a student of 'Bukhaari' to contain his laughter. The purpose of this story is for

lesson; therefore no sane person will have the courage to say that Imaam Bukhaari (R.A) has filled 'Sahee Bukhaari' with shameless tales, or Allaah forbid, a shameless tale has been related in hadeeth. If someone were to make such a statement, it would be a reflection of his filthy inner self.

It becomes known that in narratives and stories there is a great amount of permissibility and leniency. Those stories which Hadhrat Sheikhul Hadeeth (R.A) related were taken from previous books; **firstly to say those stories must be entirely authentic is an absurd request, secondly after giving a reference the relater is free from all responsibility.**

Inconceivable stories

Those stories that are regarding certain incidents that are against the order of nature eg the story of Sayid Ahmed Rafaai Kabeer, when Nabi's (S.A.W) hand extended beyond the Roudhah Mubarak, for a seeker of the truth these stories are not considered far-fetched. Allaah Ta'ala time and again allows such extraordinary actions to become visible. It is not necessary for the hand which was visible to be a physical hand but can be an image as well, just as at one time people are buried in different parts of the world and in their qabars they see the blessed face of Nabi (S.A.W). This can either be physical or his image.

Many people had these types of doubts regarding this book. They raised their concerns with Hadhrat Sheikh (R.A) and by letter received a satisfactory response. These letters are all substantiated treasures of knowledge in the related topic. Hadhrat Sheikh's (R.A) nephew and trustee of his legacy, Moulana Muhammed Shaahid Sahib Saharanpuri has published these letters under the name 'Kutube Fazaail par ishkaalaat awr un keh jawaabaat'. I advise every reader of 'Fazaail A'amaal' to study his kitaab extensively. If during his study, at any point he has had some doubt, Insha-Allaah somewhere therein his doubts will be removed.

'And Allaah guides whomsoever he wishes to the straight path'

Abdullah Ma'aroofi
Khaadimut thulaba shuaba takhasus fil hadeeth
Darul Uloom Deoband
30/1/1425
22/03/2004

Appendix

From ‘Majaalis of Moulana Muhammed Ameen Safdar Ukaarwi’

During my journey to Karachi I met one person; he said his name was Waheed Beig. He was actually Punjabi but had been residing in America for a long time. He told his story like this,

“After completing my degree in F.A, I went to America. For one year I remained in this condition, that I read only the salaat of the two eids and a few others. At one of the eid salaats I met a few friends that were connected to the tableegh jamaat. They took my address down and kept constant contact with me.

A Change in life

There way and manner was in accordance with the Shariah of Muhammed (S.A.W). Just by being in their company I also felt like leading an Islaamic lifestyle. I started spending time in jamaat and found a strange peace of mind and heart coming over me. Alhamdullilaah I became punctual on salaat and roza. I started having more regard for halaal and haraam. I sacrificed some of my time and wealth to learn and spread Deen. I made effort on my wife, children and friends, creating a tranquil environment of Deen. Four years of my life was spent in this manner. My wife and I completed all our qadhaa salaat. We decided to spend our lives in repentance and regret, trying to fulfill whatever shortcomings we might have had in huququlllaah-rights of Allaah- and huququl ibaad-rights of man. I purchased the books ‘Fazaail A’amaal’, ‘Ta’aleemul Islaam’ and ‘Beshti Zewar’, trying to read and practice upon them.

A new Turn

After four years on one eid, two or three youngsters came and surrounded me. They greeted me with a lot of eagerness, praising my efforts and enthusiasm for Deen. Even though they had no Shar’ie beard there clothes were Islaamic. They used to speak of Deen with such fervor and passion that I was impressed by them. I started to spend more time with them with this intention that with there fervor it will be easy to guide them to the Shar’ie manner, dressing and ahkaam.
I went to them; they had a library of Islaamic books. They said to me “Your Deen has come from India and ours has come from Makkah and Madinah. Saying this they gave me one book entitled ‘Salaatur Rasul’ by Moulana Saadiq Seeyaalqoti. They told me “if you want to follow the Deen of Makkah and Madinah read this kitaab”. I took the kitaab saying “This is from Seeyaalqot not Makkah or Madinah.” They replied “Even though it was written in Seeyaalqot it has the content of Makkah and Madinah”

First difference

I informed them, "Hadhrat Sheikhul Hadeeth (R.A) has also written a book with aayaat, hadeeth and stories of the pious, and it is a brilliant kitaab. My life has changed because of this kitaab, I never performed salaat now I do, I spoke lies now I have repented , I had no regard for halaal and haraam now I make every effort to stay away from haraam, my life and the way I look is now Islaamic because of this kitaab."

Immediately they cut me off, "You are an educated man, Sheikhul Hadeeth Sahib has narrated many things with no reference." They then showed me many places where no reference was given. Pointing to 'Salaatur Rasul' they said "See every statement has reference, Deen should always be with reference and should be reliable not the opposite." I had no reply to give them, and I really felt bothered as to why Hadhrat Sheikhul Hadeeth (R.A) did not give any references."

After saying all of this, he asked me to reply.

I (Moulana Ukaarwi) replied," Hadhrat Sheikhul Hadeeth (R.A) himself has given reply to this; he says "at this point it is imperative to make you aware of a very important point; I have relied extensively on 'Mishkaat', 'Tankeehur Ruwaat', 'Mirqaat', the Sharah-commentary- of 'Ihya-ul-Uloom' and 'Targheeb wa Tarheeb' of Munthari, and have narrated mostly from them. That is why I thought it not necessary to give reference, however any narration taken from elsewhere has been narrated with reference." (Fazaail Quraan p7)

He read this paragraph three times and then said,"Hadhrat (R.A) has indeed made it clear but I did not read it properly."

I then said to him, "'Salaatur Rasul' has also narrated many things without any reference, the athkaar-statements- and a'amaal mentioned from page 449 to page 454 all have no reference. Moulana Abdur Ra'oof, ghair muqallid, in the sub-notes of 'Salaatur Rasul' has made fun of practicing on the aayat in this way,

"Is it not better, to take the one who wants to practice on this aayat, lock him in a box and throw him in the sea? Not only will he create the setting of Hadhrat Younis A.S but will put him in the same frame of mind. The one who will do this would not have to stay trapped for forty-one days but after a few hours with the grace of Allaah all the clouds of sadness and depression will be removed. No form of difficulty or problem will remain; rather he will have ever lasting protection from all forms of worry and anxiety. 'To Allaah do we belong and to Him will we return'. I am completely astounded and distressed at the same time, that these types of deceptive and futile activities have penetrated the ranks of us 'Salafiyeen'. May Allaah be your judge, is this not equivalent to mocking the exalted position of Allaah Ta'ala? From which aayat or hadeeth has this practice been deduced?

(Sub-notes of ‘Salaatu Rasul’ p504)

Incorrect reference

He was astonished to see how many aspects were mentioned without any reference, and this statement made regarding it. I then said to him “Many of the references that were given are incorrect as well, in ‘Salaatur Rasul’ (p136) under the ‘unrivaled advantages of salaat’ he has narrated twenty four ahaadeeth with reference to ‘Sihaah Sittah’, whereas no sign of fourteen of them, (1, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 20) can be found in ‘Sihaah Sittah’.”

This has been written by Moulana Abdur Raoof himself,

“Some ahaadeeth are also such, that it cannot be found in those books that were given as reference, eg pages 278, 283, 311, 343, 358, 571, 639, 665, 667, 677, 509, 620. (Sub-notes of ‘Salaatur Rasul’ p14)

These are twelve ahaadeeth which have been quoted with incorrect references; this makes it twenty-six incorrect references. I then said to him “In this little book how many incorrect references were given.” Now Mirza Waheed Beig was drowned in bewilderment, he was saying repeatedly “Oh Allaah! Where must the simple heart of your servant go?”

Dhaeef ahaadeeth

Janaab Waheed Sahib then said “They told me Sheikhul Hadeeth (R.A) has written mostly without any reference, where references were given they are dhaeef, lies and fabrications whereas in ‘Salaatur Rasul’ there is not even one dhaeef hadeeth. Waheed Beig said “This allegation against ‘Fazaail A’amaal’ was very burdensome, which totally turned me off ‘Fazaail A’amaal’.

I replied to him, “This presumption of theirs is contrary to the accepted principle of all Muhaditheen, **for according to Muhaditheen dhaeef ahaadeeth are accepted in fazaail a’amaal and targheeb wa tarheeb,** Hadhrat Sheikh (R.A) himself explained this principal. At the end of ‘Fazaail Namaaz’, Hadhrat (R.A) last words were,

“It is necessary to point out, that according to Muhaditheen (May Allaah be pleased with all of them) in the narrations of fazaail there is broadmindedness and a little dhaeefness is tolerated. As far as the stories of Sufiyaa Kiraam go, these are historical accounts which have a much lesser rank than that of hadeeth.” (‘Fazaail Namaaz’ p96)

In another place,

"Even though there is criticism on it in being from hadeeth but this is not any fiqhi mas'ala which needs to be substantiated or proven, rather they are glad-tidings and dreams." **('Fazaail Durood p56)**

> I said to him, "Let me give you a brief explanation", **just as the basis of all calculation is on two things, addition and subtraction, likewise in determining the status of a hadeeth two things are considered, memory and integrity.** He must have a good memory and is pious not sinful. If the narrator's memory is poor then Muhaditheen categorize it as 'Dhaeef qareeb' as its dhaeefness is removed by corroborating it with other narrations. In the Quraan Allaah Ta'ala has made the testimony of two women equal to one man, the reason given is that if one of them were to forget then the other will remind her. Based on this Muhaditheen have created this principal, that if one hadeeth has two chains and the narrator in one chain has a dhaeef memory then after joining the two chains the hadeeth will be accepted as sahee. **That is why Hadhrat Sheikhul Hadeeth (R.A) in numerous places has written "This subject has come in many narrations"; to make it known that because of corroborating narrations this hadeeth is accepted.** So now to reject such a narration is to reject a principal of the Quraan, so the objection should not be made on Hadhrat Sheikh (R.A) but rather on the Quraan.

If the narrator is not pious then the hadeeth is categorized as 'Dhaeef shadeed'. Therefore it cannot be used as proof in ahkaam but in fazaail and history piety is not a condition. Nabi (S.A.W) has said "Narrate from the Bani Israeel, it is no problem." ('Bukhaari' vol 1 p491, 'Tirmidhi' vol 2 p107) so in targheeb wa tarheeb to narrate even from a kaafir is no problem, is this non-pious even worse than a yahoodi? This can never be. Here also if is narrated from various chains then to relate it is no problem. Yes such narrations are not accepted in ahkaam. This makes it known that those narrations which Hadhrat (R.A) has used are in direct accordance with the principal of the Quraan, Hadeeth and Muhaditheen. All Muhaditheen have followed this practice in fazaail. **Imaam Nawawi (R.A) in the introduction to 'Sharah Muslim' (vol1 p21) and Sheikhul Islaam Ibn Taimiyyah (R.A) in his fatawa have plainly stated that dhaeef ahaadeeth are accepted in fazaail.**

The other hand

I said to him, "You will be astonished to know that in 'Salaatur Rasul' not only numerous dhaeef ahaadeeth are used in fazaail but in ahkaam as well. Moulana Abdur Raoof has pointed out 84 ahaadeeth which are extremely dhaeef; 6, 13, 14, 22, 34, 52, 53, 56, 66, 73, 75, 88, 107, 109, 110, 153, 159, 160, 161, 163, 164, 165, 166, 167, 168, 169, 172, 173, 204, 205, 206, 209, 214, 224, 226, 231, 233, 234, 236, 239, 241, 248, 249, 265, 266, 278, 363, 383, 414, 415, 419, 444, 448, 459, 461, 470, 472, 473, 485, 541, 544, 545, 551, 557, 565, 578, 584, 586, 626, 630, 654, 660, 664, 665, 666, 673, 679, 683, 694, 695, 699, 703.

All of these ahaadeeth are extremely dhaeef this is an example of advising others and forgetting oneself. After hearing this Janaab Waheed Sahib was extremely distressed. “The teeth with which an elephant eats and those he shows are different”

Filled with Shirk

They told me (Waheed sahib) that ‘Tableeghi Nisaab’ is filled with shirk. ‘Fazaail Sadaqaat’, ‘Fazaail Durood’ and ‘Fazaail Hajj’ all contain stories which encourage shirk. For a number of days I was distressed, this book has been distributed all over the world, not thousands but millions of people’s lives have changed because of this book, multitudes of Ulama have seen this book but the minds of not even one Mufti, Muhaddith or Faqeeh has reached where these youngsters have. I had no explanation for any of this. I not only left the tableegh jamaat but also opposed it. As according to my knowledge these people were missionaries of shirk and their salaat was also entirely wrong. Now according to me even greater than salaat, roza, hajj and jihad there was no greater deed than opposing the tableegh jamaat. At home, at work, in the markets, in private gatherings and in the Masjids my call was “This is not a jamaat of tauheed but of shirk.” I had no more enthusiasm to read salaat with jamaat or takbeere oowla and the regard for halaal or haraam was no longer there. This is the hight of tauheed and sunnat after which all sins are forgiven. I was no longer as punctual on salaat as I used to be but developed a taste for calling others mushrik and be-namaazi-non performer of salaat. I no longer had any concern for my own self reformation as to free the world from shirk comes first, those who had become mushrik from reading ‘Fazaail A’amaal’. Although I was not succeeding in this world, as in two years of continuous effort I only managed to turn two teenagers away from tableegh whereas thousands more had joined with this jamaat, nevertheless I had complete faith in receiving my complete reward in the hereafter.

Miracles

I replied, “Those stories to which you are referring are called ‘karaamaat’ or also referred to as acts contrary to the order of nature. For example, the order of nature is that a child is conceived with the union of man and women but against the order of nature Hadhrat Miryam (R. A.) gave birth to a boy without being touched by a man. The order of nature is that a camel is born from another camel and against the order of nature a camel is born from a mountain. The order of nature is that a snake comes from an egg and against the order of nature the staff of Hadhrat Moosa (A.S) turns into a snake. The order of nature is such that through medication or an operation blindness is cured and against the order of nature with the shirt of Hadhrat Yusuf (A.S) or the touch of Hadhrat Isa (A.S) ones eyesight was restored. The order of nature is that camels make noises like other camels or wolves the same as other wolves and against the order of nature

they begin talking like human beings. In those acts which are in accordance with nature, man has some form of choice but the choice of those acts against the order of nature is only with Allaah Ta'ala, it only becomes apparent with creation.

Look in the Quraan, the miracles of Hadhrat Isa (A.S) are mentioned. All Muslims take these miracles to be true and believe that it happened with the gesture of Hadhrat Isa (A.S) but was a sign of Allaah's power and majesty. When Muslims believe in the power and majesty of Allaah Ta'ala then every miracle is seen as a proof of tauheed. Christians take these miracles to be the action of Hadhrat Isa (A.S) and believe they happened by his choice so they have made all these miracles a proof of shirk. Using these miracles as a proof of shirk was neither the fault of Allaah Ta'ala nor Hadhrat Isa (A.S) but rather the fault of those Christians who turned a proof of tauheed into a proof of shirk. In the same manner, we the Ahle Sunnah wal Jama'ah whenever we learn of any miracle we take it to be a sign of Allaah's power and majesty. **That is why in karaamaat I see only and only tauheed whereas when you all read 'Tableeghi Nisaab' with a Christian mind-set, you all see those karaamaat as shirk. Neither is it Allaah Ta'ala's fault that he has used these pious saints as a means to makes His majesty apparent nor is it the fault of these pious saints, rather it is this Christian mind-set.** If you repent from this Christian mind-set and read with an Islaamic mindset then you will also see tauheed and only tauheed.

This is impossible

This made Waheed Sahib extremely angry that there are such things in some of these stories that are completely impossible and can never happen.

I replied to him **"From who is it impossible? From** the **Creator or** the **creation?** If you say it is impossible for the creation then you are right but to regard it as an act of creation is a Christian mind-set and if you say it is impossible from the Creator then this is to deny the knowledge and power of Allaah Ta'ala. If you do deny it and take the power of the Creator as equal to yours, that what you cannot do the Creator cannot do either, then refresh your tauheed and repent, this is not denying the miracles of pious saints but denying the power of Allaah Ta'ala.

All lies

Waheed Beig then said, "Regarding their buzrugs people invent many tales. What reliance can be placed on them? I replied, **"Where has not lies been invented?** People have invented false gods and prophets, ahaadeeth have been fabricated and counterfeit money has been made. **Now will the false gods only be denied or the true god as well?** Will the false prophets only be denied or the true prophets as well? Will the fabricated ahaadeeth only be denied or the true ahaadeeth as well? Will only the counterfeit money be discarded or the genuine

money as well? Who has asked you to accept the false stories? Why do you deny the true stories as well?

Inconceivable

Waheed Sahib said “How can one accept these stories? There are such acts mentioned that were not even done by the Ambiyaa (A.S) nor Sahabah (R.A). The rank of a Nabi or Sahabi is far greater than that of a wali and it is impossible that an act contrary to nature has not become apparent for any Sahabi or Nabi but it becomes apparent for a wali.” I replied **“This is indeed strange, where qiyaas is permissible you say it is shirk yet in acts contrary to nature you have begun to make qiyaas.** I ask you, do you have dreams or not?” He replied “yes, I do” I asked “Is it the same as those seen by the Ambiyaa and Sahabah or different?” He replied “For what is the Sahabah and Ambiyaa being mentioned here? Whatever dream Allaah wants whichever person to see Allaah lets him see it.” I said “Sometimes a small child has a dream then he says “Today I had a dream that grandfather came to visit” and the grandfather actually does come to visit proving the dream to be true. Yet no one from the household denies it saying, none of the elders have seen this dream, so how can we accept that a mere child has had this dream.

Look Hadhrat Maryam (R.A) is a Walliyah yet she is receiving out of season fruit and Hadhrat Zakariyya (A.S) who is a Nabi is not. Even though Hadhrat Aisha (R.A) has a husband she was still not granted a child and Hadhrat Maryam (A.S) was granted a child without a husband. Hadhrat Yaqoob (A.S) would place his hand on his head daily but his eyesight was not restored but Hadhrat Yusuf’s (A.S) shirt just touched him and his eyesight returned. The same wind which would lift and carry the throne of Hadhrat Sulaimaan (A.S) was not ordered to transport Nabi (S.A.W) in a few seconds to Madinah during hijrat. Hadhrat Sulaimaan (A.S) is a Nabi, but the transporting of Bilqees’s throne is the karaamat of his Sahaabi.

This is also by Allaah’s decision, if he wishes then even thousands of miles away, Baitul Muqaddas will be visible. Jannat and Jahannam will be visible. On the contrary if he does not wish then from a few miles away a false report of the martyrdom of Hadhrat Uthmaan R.A will come and Nabi (S.A.W) will begin to take ba’it- allegiance**.** When he does not wish then Hadhrat Yusuf (A.S) will be in the well of Kan’aan yet Hadhrat Yaqoob (A.S) will be unaware and if he wishes then he will let him perceive the fragrance of Hadhrat Yusuf’s (A.S) shirt all the way from Egypt. I then said to him “You, who are calling the entire world mushrik, re-think your stance and repent.”

(After this a very interesting Q&A on the famous masaa'il of salaat and tahaarat takes place. This is not related to our topic so I will not relate it, the end of his treatise is with regards to the topic, that will now be related -Abdullaah)

One contradiction

Waheed Sahib said “In ‘Stories of the Sahabah’ Hadhrat Sheikhul Hadeeth (R.A) has made two conflicting statements. On page 37 he writes that Hadhrat Hanzalah (R.A) has said “When we are with our wives and children then the same feeling does not remain that was present when we were in the blessed company of Nabi (S.A.W). That is why I fear nifaaq (hypocrisy) “and on page 79 he writes, “Hadhrat Hanzalah (R.A) was newly wed and without performing ghusal he went out into jihad and was martyred. The angels then performed his ghusal. Whereas previously it was stated that he had children with whom he would get preoccupied and thus fear nifaaq. It is because of these conflicting reports that educated people dislike this kitaab.” I replied “Alhamdulillaah the educated world are becoming the devotees of Deen through this kitaab. **Undoubtedly the cure for ignorance and stubbornness no one has. That story in which Hadhrat Hanzalah (R.A) showed fears of nifaaq is about Hanzalah bin Rabee’a (R.A), the scribe of wahi for Nabi (S.A.W) and that Hadhrat Hanzalah (R.A) who the angels gave ghusal to is Hanzalah bin Maalik (R.A).** This explanation is given with reference to ‘Mirqaat’ the sub-notes of ‘Mishkaat’ page197 volume 6. When Waheed Beig was shown this he became very upset and was making toubah repeatedly, he said “I used this objection frequently and caused much trouble to many people, now I learn it was due to my lack of knowledge, Allaah Ta’ala forgive me.”

Drinking Blood

Waheed Sahib said “Blood is haraam, this is proven by the Quraan but Hadhrat Sheikhul Hadeeth sahib (R.A) has narrated stories of two sahaabah drinking blood. Nabi (S.A.W) even learnt of it yet expressed no anger at them but rather said “He in whose blood my blood is mixed, the fire of Jahannam will not touch him.” Can Allaah’s Nabi (S.A.W) oppose the Quraan?

I replied “One of these stories is regarding the father of Hadhrat Abu Saeed Khudri (R.A) Hadhrat Maalik bin Sinaan (R.A). Hafiz Ibn Hajar (R.A) has mentioned it in ‘Al-Isaabah’ (volume 3 page 346) and Ibni Abdul Bar (R.A) in ‘Al-Istie’aab’ (volume 3 page 370). So now will you include these two huffaaz in your allegation as well?

Secondly Hadhrat Maalik bin Sinaan (R.A) was martyred in Uhud (‘Al-Istie’aab’). Amongst those who were martyred in Uhud are also those who had consumed wine as wine had not yet been made haraam. Can you prove that blood i.e. flowing blood had been made haraam before Uhud? Imaam Qurthubi in his tafseer (vol 2 p 216) states that the aayat regarding flowing blood was revealed during the Hajjatul-Widaa on the day of Arafah. **Until you cannot prove, with substantial evidence, that it was made haraam before Uhud, your allegation is baseless.**

To think the best of Nabi (S.A.W) and the Sahabah Kiraam (R.A) is compulsory, that is why if we read of any Sahabi drinking wine, we will immediately take it to be before it was made haraam. If we hear that any Sahabi committed 'mut'aa', we will take it to be before it was made haraam. **In the same way, drinking blood and Nabi (S.A.W) not reprimanding them will be taken to be before it was made haraam.**

The second story is regarding Hadhrat Abdullah bin Zubair (R.A). Hadhrat Abdullah bin Zubair (R.A) was nine years old when Nabi (S.A.W) passed away. This story is also narrated by Hafiz Ibn Hajar (R.A) ('Al-Isaabah' vol2 p310). So is Hafiz Ibn Hajar also included in this allegation or not? Hadhrat Abdullaah bin Zubair (R.A) did this in his childhood, so now if this was before it was made haraam then there is no objection and if it was after, then in this sentence Nabi (S.A.W) has reprimanded him "He in whose body my blood is present the fire will not touch him but you will be destroyed by people and you will destroy them."

Waheed Sahib! **These objections are not based on any Ilmi foundation but rather just to contradict.** Look! Hanafis say if the Imam is impure and performed the salaat without ghusal or if the Imam performed the salaat without wudhu then the salaat of the muqtadies (followers) is not valid. Allamah Waheeduz Zamaan just to contradict this says" if the Imaam performs the salaat in janaabat (state of major impurity) or without wudhu then it is not necessary for the muqtadies to repeat their salaat." ('Nuzulul Abraar vol 1 p101)

Ahle-sunnat say that a Muslims salaat is not valid behind a kaafir but Waheeduz Zamaan sahib says it is valid. ('Nuzulul Abraar')

Excrement

Waheed Sahib said **"Hadhrat Sheikhul Hadeeth (R.A) has written that Nabi's (S.A.W) excrement, urine, excreta etc are all paak." I replied "Excrement means left over waste.** The stomach digests the food; the actual nutrients are absorbed by the liver, while the remaining waste turns into excreta and is released. This is the excrement of the stomach. The liver then creates blood and sends it to the heart; the remaining waste is turned in to urine and released. This is the excrement of the liver. The blood then produces moisture in the veins, whatever excrement remains turns into sweat and is released in the pores. Whatever blood formed into a part of the body or turned into meat, the excrement is released from the pores as dirt.

It is obvious that flies sit on the waste of everyone but no fly sat on the blessed body of Nabi (S.A.W). This is also an undeniable fact that everyone's sweat has a stench but the sweat of Nabi (S.A.W) puts the world's best perfumes to shame. Rasulullah's (S.A.W) sleep was also called sleep but his sleep was better than our consciousness a thousand times. Nabi's (S.A.W) dreams were revelation as well. Nabi's (S.A.W) wudhu would not break when his slept. Similarly

Rasulullaah's (S.A.W) blessed perspiration was also called perspiration but who said that Rasulullaah's (S.A.W) perspiration should be taken as every common man's.

For him it was just perspiration but for his devotees it is the finest perfume.
After oil is extracted from almonds the excrement (waste) that remains is definitely the almond's excrement but if a cottonseed says it is the same as mine then no sane person will accept this.

Most definitely Rasulullaah (S.A.W) was human but why should one deny those special attributes which Allaah Ta'ala had granted him? A ruby is a stone and the Hajar-Aswad is also a stone but where can a ruby compete with it? The Hajar-Aswad has come from Jannat. Allaah Ta'ala has kept special characteristics of Jannat within the pure and blessed bodies of the Ambiyaa (A.S). That is why the perspiration of their pure bodies has been made as fragrant as the perspiration of Jannat. **Likewise if the other excrements have the special characteristic of purity, what objection can there be?**

What was the result?

Waheed Sahib recorded everything I said and left. He returned after two days and said "like how they could not present the required ahaadeeth, (i.e. such a hadeeth that states when behind the Imam to read anyone of 113 surahs is haraam but to read Surah Fatihah is fardh or a hadeeth that states one should lift his hands in salaat in 10 different places and he should not lift it in 11 places, on condition that either Allaah or his Rasul must say it is sahee, as besides Allaah and His Rasul no ones word is proof. These ahaadeeth were requested with the reward of one million Rupees per hadeeth, those wrong references that the author of 'Haqeeqatul Fiqh' gave from 'Hidaayah' could not be found in the Arabic 'Hidaayah' and the wrong references made by the author of 'Salaatur Rasul' could not be found in the 'Sihaah Sittah', neither did they have any answer for the dhaeef ahaadeeth that the author used not only in fazaail but in ahkaam as well.

I have complete confidence that this group has no real principal; **their foundation is only based on contradicting the Ahle-Sunnah wal Jama'ah.** Those masa'il that you have explained are clear proof of there contradiction.

I admit my mistake that I left those whose way and manners were according to the Sunnat of Nabi (S.A.W), who were blessed with the wealth of fear for Allaah, who differentiate between halaal and haraam and whose worry day and night is how the way of Nabi (S.A.W) can come alive in this world. Instead I followed those youngsters who have no other work but to talk ill of the bastions of Islaam, create suspicions about them and create hatred for the senior authorities of Islaam.

I now repent with a sincere heart, Alhamdullilaah I will remain Hanafi, a maslak-tact- of haqq of the Ahle-Sunnah wal Jama'ah. I will remain fully aware of those who spread suspicion about it and will inform others as well. May Allaah Ta'ala keep me firm on the truth and protect me from the evil of those who create suspicion regarding Deen. *Aameen ya Rabbal Aalameen*.

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